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NATURE AND MAN.

BY

SOLOMON OLIVER OSBORN

Author of "Analysis of the Retail Trade," "Ready Per Cent and Price Marker," "Man: Body, Mind, and Soul," and "Nature and Man," etc.

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M. C. W. Jul. 15-1910

AUTHOR'S LETTER TO THE PUBLIC.

Friendly readers of this book will be pleased to find in it a biographical sketch of the author.

The starting out, when in my "teens," to work for support and to extend my education and manhood, without the aid of money and influential friends, was not less favorable than that of another young man with his head full of vanity and love of pleasure and his pockets filled with money and thousands at his command from a wealthy parent. No, I was not nearly so poor as he, because I had a mother—a plain, old-fashioned mother—who had carefully filled my head with a sort of capital far more important to genuine success than money. She had armed me with stout and influential *love* of right; and, to guard and defend this love, so necessary to human welfare, she also had trained up in my mind a powerful soldier, who she knew would back and defend the sort of love with which she had filled my head. The trusted soldier was *hatred* of wrong. By premeditated and persevering efforts, mother had penetrated my inmost soul and there enkindled and cultivated unyielding hatred of wrong. (See "Co-Work of Love and Hatred.")

And now, after so long time, I remember, as though it were but yesterday, that when the time came for me to go, mother followed me to the open door of the clean little home in Sauk City, Wis., in the year 1856, and, after her final good counsel, bade me good-bye.

My mother was English, born in Westmorelandshire, England, in 1804. She was Miss Mary Washington, a daughter of Anthony Washington, a distant relative of General George Washington. My father was Daniel Osborn, born on Long Island, New York, and died in 1849. He was a school-teacher in his early manhood; later, a merchant. I was born south of Richmond, Wayne County, Indiana, in 1838.

My first activities of the kind were in a stove and tinware store at Madison, Wis., in 1856. Thence to Whitewater, Wis., first in the general store of Warren Cole and later in the drug

store of B. G. Noble, who soon thereafter was Lieutenant-Governor of Wisconsin. Thence to Milwaukee, Wis., in the dry-goods store of T. A. Chapman, the noted prince merchant. Thence with Dr. H. Rosengarten (druggist), Indianapolis, Ind. Thence with J. W. Hannaford, E. S. Emerson, and S. L. Hayden, three drug firms of Cincinnati, Ohio. Then two years manager of a general store, followed by marriage and ownership of stores and branch stores at Sabula, Ames, Webster City, Iowa, and other towns. I erected the second store building in Ames, Iowa, and conducted in it the second store; this was in the fall of 1865.

Having brought up a family of boys and girls while engaged with the activities of business affairs, yet always have I felt a keen desire, a ceaseless anxiety, to resist whatever damages humanity. Finally, having quit business to devote the balance of my life to such work, I published five editions of my book, "Man: Body, Mind, and Soul." While distributing said book, I saw the public need of another book, its subjects to be based entirely on such facts as are proven by present-time observation and experiences; and, to be sure of having such facts, I have just completed eight years' travel, analyzing and studying the social and other conditions affecting humanity as I found them in more than two thousand hotels and boarding- and rooming-houses, and at exceeding one hundred thousand private homes, distributed over a large per cent of the States.

An inspiring, stimulating, and governing love of genuine, uncorrupted, pure, and adorable humanity, supported by an intense, antagonistic hatred of all the vile influences and works of mental corruptions, has controlled my mind and affections during the past ten years, fully eight of which I have zealously devoted to almost ceaseless study of conditions affecting humanity, all the while influenced by great anxiety and determination to benefit the human race; and this book is the result of the vast amount of physical and mental work which I have done toward accomplishing my object so long coveted.

Yours in the cause of humanity,

SOLOMON O. OSBORN.

Kansas City, Missouri, July, 1910.

NATURE AND MAN.

NATURE IS THE CREATOR'S AGENCIES WHICH CARRY ON THE MARVELOUS PROCESSES OF CREATION.

A World of Agencies.

Many people entertain vague and very unsatisfactory ideas about Nature, and as to its source; some even supposing that there never was a creation and beginning of Nature.

Webster's definition is: "The agencies which carry on the processes of the creation." In this definition are several important implications. It implies that there is a *Creator*, and that the works of the Creator are being carried on by *agencies*. "Agencies" implies agents. An agent is one who, or that which, works for another, who is the principal. It is implied also that the Creator has decreed agencies to continue His works. "Processes of creation" implies that works of creation are being done by His agencies.

Thus Nature may be defined briefly as being agencies created by an omnipotent Creator to carry on the processes of creation, all working in accord with physical, mental, and moral laws of His will and decree.

Wherefore, co-work with Nature is, as it were, co-work with the Creator, or, more directly, with His decreed agencies.

The Agencies of Creation.

The lakes, seas, and the great ocean are some of His agencies giving the earth the weight necessary to hold it in its decreed circles and water-supplies for all the lands.

Drops of water, sun, heat, evaporation, the atmosphere, and the clouds are some of His agencies

for watering the earth: heat to evaporate, atmosphere to raise evaporated water up and form clouds, and the winds (moving atmosphere) to carry the clouds (which are water in very small particles) to places where water is needed. And the springs, creeks, and rivers are His agencies for collecting and returning the waters back to the lakes, seas, and ocean.

Under and in accord and harmony with the Creator's physical laws governing production, the elements of the ground—of good soil—and a kernel of corn are some of the Creator's agents for creating more corn. He created the first corn.

When a kernel of corn is covered with soil of lawful temperature, the process of creation begins with germination, and a corn plant is created, then the cob, and finally the corn. This is a process of creation from the commencement of germination, and on and on to the completion of the cob, and lastly the perfection of the corn.

In the beginning He *personally* created one tree of a kind, and He decreed and imparted to every tree its own peculiar nature, else all trees would be of one and the same nature. And He decreed that every tree shall bear seed that will produce trees of its own kind, else it would not do so. And He vested in the seed of trees creative power—power to create trees each of its kind, else they would not do so. Therefore the seeds of trees, together with soil, water, heat, etc., are His agencies for the creation of trees.

And He declared physical laws to govern all inanimate, vegetable, and animal agencies; laws which subject some of the animal agencies to certain physical restraints that take the place of human reason, not possessed by animals.

And He decreed both physical and moral laws designed to restrict and limit the creative powers

of mankind—for the mutual welfare of His human agencies and their creatures. His human agencies are, of course, the far more important of all His many, many creative agencies. The moral laws, including the seventh commandment, are designed to restrain his agencies from misuse, and to punish for abuses of the most sacred power entrusted to humanity.

And the Creator said unto the Man and his wife, whom He had created: "Be fruitful, multiply and replenish the earth." This is a command which clearly implies and clearly means that they are *personally* vested with full power so to do, a power to be used only in conformity with the moral laws, which He decreed.

Not only the elements of the ground, but every living thing, in its normal state, whether vegetable or animal, is an agency (an agent) of the Creator, by which, in accord with physical laws (decreed by the Creator), more of its kind is created. And thus the wonderful, marvelous works of creation are carried on and perpetuated by the *agencies* of the Omnipotent; agencies in which are vested marvelous creative powers (invisible, incomprehensible powers), the works and fruits of which we easily see, but not the power.

Any abuse or misuse of the powers entrusted to mankind is severely punished by Nature's moral and physical laws. If the Creator were personally continuing the creation of mankind, no bastards, illegitimates, and monstrosities would be created.

Sneaking, immoral, vile, and adulterous uses of the sacred powers entrusted to mankind have corrupted, demoralized, and degraded millions of the human race. It would be a sin to charge the Creator with any *personal* part with sinful men and women in the vile, sneaking, and adulterous creations of mankind.

The largest, most prodigious, and most sacred trust ever bestowed on mankind was in vesting him with creative power for the perpetuity of humanity, governed by moral laws.

CO-WORK OF MAN AND NATURE.

Man Utterly Helpless without Nature's Kindly Co-Work.

There are millions of good people who do not perceive the co-work of man and Nature, as it is, and who have not recognized Nature as their indispensable and most faithful social and business partner and their ceaseless co-worker. And many there are who are dull, stupid, ignorant, and neglectful partners.

As a co-worker Nature is doing the difficult work requiring superhuman knowledge, wisdom, and creative power that as far exceed the knowledge, wisdom, and power of man as man's exceeds that of the quadruped brute.

Nature, as man's co-worker, does only such part of any work as man can not do, leaving other work for human hands and physical forces, directed by knowledge such as man can acquire. But man can acquire no knowledge without the co-work of Nature enabling him to think, comprehend, and memorize. Oh, how helpless then is man without the co-work of Nature! his ever-present, devoted, faithful, loyal, but silent friend, without whose ceaseless co-work no man could live a minute. One may swallow the purest and most desirable food; but, in case Nature should fail to work in accord with her physical laws, the food would remain undigested and life soon would be extinct.

The farmer boasts that by his skill and good cultivation he produced forty, fifty, or seventy-five

bushels of corn per acre. But, in fact, Nature produced the corn. The farmer planted and cultivated, and Nature, smiling on his co-work, made the corn germinate and grow, and created the stalk, the cobs, and the corn. The farmer, without the co-work of Nature, could not produce a bushel of corn or any other grain, to save his soul. He may have in barns, cribs, and granaries thousands of tons of hay and grain, and springs and brooks of pure, sparkling water, and ten thousand head of cattle, swine, horses, and sheep. But all his stock would quickly perish were Nature to frown and cease to co-work and change the food elements and the water to bone, flesh, and blood.

A surgeon can draw the gaping, bleeding flesh together by a few stitches; but he can not heal and cure the wound. The healing is the difficult part, requiring superhuman power. Nature, ever present, will smile upon the doctor's skillful effort, and heal the wound. See, after man has done all he can, how entirely dependent he is on Nature's co-work.

Farmers and other men interested in breeding and raising cattle, horses, sheep, swine, poultry, etc., have boasted that by their knowledge of Nature's physical laws governing animal-production they have greatly improved all species of farm animals in size, form, activity, strength, etc.; but, in fact, it is Nature, the agent of the Creator, kindly co-working with men, that has improved the animals on the farms. All the learning, knowledge, art, science, and wisdom of men would bring no satisfactory results if Nature were to refuse to do the improving. Farmers, gardeners and fruit-growers plan to improve grains, fruits, and flowers; but it is Nature that does all the work of actual improvement—work that men can not do.

It is only when man conforms his work to the laws of Nature that the wonderful, marvelous cre-

ative powers of each agency of creation kindly co-work with man for the improvement of its kind. And it is so, too, of mind. Boys and girls may go to school and study diligently, but unless Nature, co-working with them, manipulates their thoughts and faculties of reason, comprehension, memory, etc., they will acquire no knowledge.

One can easily see some of Nature's marvelous works in things of matter—material things. Her works in things of mind, her mental works and laws, are as numerous and even more marvelous than her physical laws, as I will show in other pages of this book.

MARVELOUS BEAUTIES OF PHYSICAL AND MENTAL NATURE.

Evidently Planned and Created to Please and to Delight Mankind.

In the study of the marvelous works of Nature one can easily see not only the Creator's personal admiration of things beautiful, but also His love of humanity; as is clearly shown in the designed beauty of much, if not all, of the works of Nature, as well as in their adaptability to please and delight mankind.

To my mind, the exquisite beauty of Nature's works as seen in the handsome coloring, shaping, scalloping, and notching of foliage, and in the master workmanship in flowers and in their charming colors and sweet and delightful odors; and in the matchless, inspiring, glorious hues in the paintings and shadings of the feathers of some birds, which have never yet been equaled by the brushes and paints of men and women; these, and a thousand other beautiful things, are abundant proof of the love and the willful intent and premeditated, de-

liberate design of the omnipotent Creator to attract, interest, and please a people whom He loves, and they are mankind.

Always surrounded by many of Nature's innumerable things of beauty, we become so accustomed to her wonderful productions, specially designed to please mankind, that we pass unnoticed, or trample under our feet, things which ought to be appreciated far more highly for their exquisite beauty, and reverenced as sacred proof of the Creator's love for and endeavor to please humanity. If girls and boys never saw a tree in full leaf until in their "teens," the marvelous beauty of its hundreds of limbs and thousands of scalloped and notched leaves, no two exactly alike, would make them frantic—fairly wild, with admiration and delight. Neglect to see and heartily admire and appreciate the charming beauties of Nature, and to recognize their source, is a gross irreverence towards the Creator, and a serious mental damage to everyone who fails to see in these the positive proof of the Creator's love of and willful design to please humanity. Study and appreciate the marvelous works and beauty of Nature.

Even mankind (the material man), a product of processes of Nature since the creation of Adam and Eve, may be classed along with pretty things; as, comely, good-looking, pretty, handsome, beautiful, and fascinating. There are, of course, among so many of Nature's men and women, some with homely faces; but so surpassingly beautiful are the moral principles (each a law of Nature) that, when one sees peering through the eyes of a homely face a mental man (or woman) of moral principles, all the unfair and profitless thoughts of the face are obscured, and the face looks comely (even pretty), and is lovable because of the *mental beauty* of its owner.

The reader will know that this statement is true; and it illustrates the excellent and greater power of mental beauty. The physical beauty of form and face will grow old, fade, wrinkle, and cease to attract and charm; while the beauty of moral principles and of a pure and loyal heart (mind and affections) grows more attractive and more lovable on and on throughout a long lifetime.

It would seem, in view of the marvelous beauties of physical Nature, that the Creator, who made Nature, had reached the climax of beauty-conception and beauty-making when He planned and created the things which have been mentioned. But, in fact, He had not nearly exhausted His exhaustless conceptive and creative capacity, as is proven by other things that He created, which, to a normal mind, are far more beautiful and more fascinating than all the beauty in the world of material things. They are moral principles—the beautiful elements of good character. These greatly exceed and far surpass, in their charming beauty and merit, all of Nature's wondrous beauty in things of matter. Not nearly one-thousandth part of the beauty of moral love is equaled by all the beauty of Nature's things of material; nor one-thousandth part so beautiful as honesty; nor one-thousandth part so charmingly beautiful as moral friendship; nor nearly one-thousandth part the beauty of moral purity; nor nearly equal one-thousandth part of the exquisite beauty of fidelity and loyalty to moral obligations.

In short, a just and right appreciation and valuation of mental beauty would put a stop to wrong, and bring a realization of man's highest conception of attainable purity, welfare, and happiness, on earth.

THE WONDERFUL GOVERNMENT OF NATURE.

Seen and Known by Analytical Study of the Marvelous Works of Its Agencies.

Every man is a citizen of two governments, of the most powerful of which most men are grossly ignorant; they are the government of Nature and a government organized by men. Each of these governments has its laws and its loyal and its disloyal citizens. Disloyalty to a good government may be one of the results of ignorance of the good nature or character of its laws. There are millions of people who are disloyal to the government of Nature because they are too ignorant of the nature and the good effects of its laws to be good citizens. Good citizenship and loyalty to a government are the results of appreciation and sincere *love* of the laws of one's government. Therefore extensive knowledge of the laws of one's government is necessary to enable a person either to love or hate his government. No intelligence without knowledge.

A man who respects and obeys the laws of his government is loyal. But the man who opposes its laws, in trying to defeat their enforcement, is a traitor.

The governments of men are local and limited as to the extent of their territory and authority, because of the agreements between men and nations as to the divisions of lands, waters, and the authority of government. But the government of Nature is universal as to territory, and its physical power and moral authority extend over all lands, waters, matter, and mind.

There always are some bad citizens who dislike any sort of restraint, either moral or physical. They dispute the right of any government to restrain them from such personal freedom as does directly or indirectly damage other people. There are many men and women who seem to have little or no knowledge of the mental laws of the government of Nature, and only endeavor to avoid punishment under laws enacted by men. It is of first and vast importance to the individual and to the general public that everyone recognize the presence and power of Nature's mental and moral laws, aside from the physical. The unavoidable infliction of Nature's punishment following a violation of her laws is proof of the existence of her government and of present-time enforcement.

From the beginning the Creator, no doubt, had devised and decreed a sort of automatic or self-enforcing government over all to be created; over the world itself, and the moon, the stars, the sun—in short, over everything, whether inanimate matter, vegetable, animal, spiritual, or mental, a government of Nature, governed by His decreed laws.

Could the earth, the moon, the sun, or one of the big stars become disloyal to this mighty government of Nature, and rebel and depart from the Creator's laws, some of which govern these gigantic, monster subjects, there very likely would be a *terrific crash*, a strange and awful noise, and possibly the world, together with its billions of people, would be destroyed. And about the millionaires. As the Creator is no respecter of persons, all their lands, railroads, ships, fine mansions, and costly furniture, and all their money, bank accounts, and bonds, would be destroyed. Oh, awful, horrible for the millionaire to contemplate! But don't worry, as all these monster objects are governed by the mighty

laws of Nature, as easily as a mother governs the small child that climbs upon her knee.

The actual existence and the effective force of the government of Nature is proven by the presence of millions of visible convicts—millions who are suffering penalties which are "visited upon" them as punishment for violating her laws. The millions of people of every color, name, and nationalty are subjects of the government of Nature, and the farthest off ends of all the earth are the only limits to its jurisdiction in the world.

Well I remember the powerful awakening of my youthful mind when I learned that, under Nature's law of contraction by cold and expansion by heat, water expands by cold and freezing instead of contracting. My attention to this remarkable exception to the general rule of cold contracting other things, as showing the wonderful wisdom of the Creator, in reversing the rule in the case of water, evidently to keep rivers and lakes from becoming solid masses of ice, greatly interested my young mind. Perceive, if ice were water contracted, it would be denser and heavier than its bulk of water and would sink to the bottom of lakes, ponds, and rivers, which would become solid masses of ice.

If the principle (a law of Nature) violated pertains to material, as to anything of matter, tangible and having weight, a physical law has been violated; if to something immaterial, mental, or spiritual, a mental law has been violated. Thus the government of Nature punishes the *material man* when an offense is against a *physical* law designed to protect and govern his body and limbs; but punishes the mental man when an offense is committed against a *mental* law—a principle or rule of Nature—designed to govern and protect his mind. (The mental laws are explained under proper headings in other pages of this book.)

We are told that in the beginning men and women lived to the age of seven or eight hundred years. As the penalties for violations of *physical* laws, diseases were inflicted upon man and increased in number along with the increasing number and ways of violating Nature's laws, and are transmitted by inheritance to his children; thus enforcing Nature's law that the sins of parents shall be visited (inflicted) upon their children, down to the third and fourth generation.

Miscellaneous Laws of Nature.

The normal nature of man and the *natures* of all the different species of animals, vegetables, minerals, etc., are laws of Nature; the specific *nature* of each species is the *law* designed to govern that species for which it was decreed. Wherefore laws of Nature are physical, mental, and moral principles and rules, in accord with the normal natures of the agencies which carry on the processes of creation. The natural, uncorrupted, and unperverted nature of any one of the agencies of creation is a law of Nature, and concerns that agent whose normal nature is in accord and harmony with it.

When, how, and by whom the first man and the first of other species were made or came into existence does not now affect or in any way change the natures of the species, nor prevent correct analyses of man, as he now is. Mankind is one of the species distinct and very different in his mental nature from all others; and his normal, uncorrupted, unperverted nature is the *law* of Nature, which he must respect and obey, or suffer Nature's penalties.

No Sort of Speculation.

I desire not to discuss either the origin of man or his future state in this book. As such subjects are by many regarded as speculative, I am convinced that a treatise on man, *as he is*, will do far

more good for humanity. Wherefore, instead of anything that can be called speculation, the reader will find both physical and psychological analyses of mankind; analyses and elucidations of normal and abnormal human nature, etc.

Truth is the representation of things *as they are;* and it is the sacred mission of the author to tell the truth, and lie not. Yes, the truth—things as they are—based upon facts that have been demonstrated and fully proven by the experience of millions of people of each succeeding generation, during thousands of years now past.

As the government of Nature repeals none of its laws, and as it is no respecter of persons because of wealth or poverty, therefore

MILLIONS ARE SUFFERING PENALTIES.

Any *principle* or rule of conduct that when observed benefits the observer, and when violated usually damages the violator, is a law of Nature. One may know what is a *law* of Nature—of the government of Nature—by the penalty which *follows* the violation of a certain principle, and may know the *penalty* by its following the violation and *punishing* the violator of an established principle. Any *principle* or rule that can not be violated *without* disturbing the normal or natural and harmonious course of Nature *is a law of Nature.*

Proof of what is one of Nature's laws is the harmful disturbance of Nature's normal conditions following a violation of any principle or rule of Nature. The disturbance is the effect of error, and both the *penalty* and the *proof* that a law of Nature has been violated.

Eating, drinking, and sleeping are three *physical* laws of Nature, and each is a principle that can not be violated without some harmful disturbance of the normal condition of the physical man. Every me-

chanical, scientific, mental, psychological, and moral principle is a law of Nature. *Mechanical* principles belong to the physical laws, and concern *material* or matter. Mental and psychological principles belong to mental laws, and concern and affect *mind*. Moral principles relate to the *moral laws* of Nature, aside from such as are purely intellectual, physical, or secular, and uphold whatever is right morally, and oppose everything that is wrong morally.

Anything and everything impure, unclean, or in any way defiled in human nature is an abnormality, and entirely foreign, unnatural, and out of place. The cleanest, purest, and, to an unperverted mind, the most attractive, fascinating, and lovable thing in all the world is the purity of each and every normal element in the make-up of genuine human nature. The enormous, priceless value of normal human nature, and its liability to corruption and perversion, made the necessity for the *moral laws* of Nature, to shield and protect the excellencies of humanity against corruption and defilement.

Millions of people are now being severely punished for violations of Nature's laws, many of whom do not recognize the law and the penal nature of their afflictions. And yet it is a fact that for violations of Nature's physical laws, sickness and death have been the visible penalties paid in millions of cases. And no fewer number of people are being punished during this life for violations of Nature's moral laws. All punishment by the moral laws of Nature is, in fact, self - infliction, or punishment which a person brings upon himself by violating his own normal and genuine nature. This is true, because every man's genuine nature is good and pure morally and in accord with Nature's moral laws.

The omnipotent Creator who made the first man also planned and decreed his nature, and *it was good.*

Man's normal nature is, therefore, a law of its Creator; and, consequently, man can not do anything wrong morally without violating his *own normal nature*, which is a law of Nature. Perceive a man of perverted and immoral nature, and there are many such, is *not* genuine, but *a pervert and a fraud* on people who take him as a fair sample of genuine human nature. Comprehend, the Creator having decreed and imparted to the first man his specific nature, he can not put it off and assume another nature without violating both the will (law) of the Creator and his own normal nature. Wherefore, by violating his own true nature man *defiles himself* and is utterly *disqualified* for decent company, either in this or in a future world where purity governs.

ALPHABET OF THE MORAL LAWS OF NATURE.

What It Is.

The letters of a language are its *alphabet.* Alphabet is the inclusive name that embraces all the letters of the language. Wherefore the word *alphabet*, though but one word, includes in its meaning and has reference to many words.

As the English language includes twenty-six letters, a child, to know this alphabet, must first be taught each of the twenty-six different letters, one at a time, until he knows every one by its peculiar shape and its name. Each letter of a language is necessary to its alphabet, complete; and each letter is necessary in co-operating with other letters to form words, which, in conjunction with other words, form sentences. And bear in mind, an alphabet does not refer to any one, two, or more of the letters of the language, but to all its letters collectively.

This clear and concise statement of the meaning and nature of the word *alphabet* will aid me in explaining clearly the meaning and nature of the oft-used word *morality*, which I now denominate and christen to be called the alphabet of morality or the moral laws of Nature, because this word (morality) stands for each and all of Nature's moral laws.

Few people (but a small per cent of the millions) fully comprehend the meaning of this common word *morality*. While the word *alphabet* includes and stands for all the letters of a language, this little word *morality* is the alphabet of and includes and stands for all the moral laws of Nature; and does not refer to one, two, or more of Nature's moral laws, but to all, collectively. Though but one word, it includes in its meaning and has reference to many words—names of moral laws. It includes all moral principles or laws. Every moral principle is a moral law, and every moral law of Nature is an *element* and part of morality—of what the word *morality*, as the alphabet of the moral laws of Nature, represents.

Perceive, every letter of the English alphabet is an element of the whole alphabet, and likewise each moral principle or law is an element of a whole, entire morality. While the noun *alphabet* of a language stands for all its letters, the noun *morality* stands for all moral law.

It takes all the twenty-six letters to constitute the one entire alphabet of the English language, and so, too, it takes all the moral laws of Nature to constitute complete morality—the alphabet of Nature's moral laws. As a child does not know his alphabet until he knows the twenty-six letters by their shapes and names, so, too, men and women do not know the *alphabet* of Nature's moral laws until they can cite or recite each moral law as readily as a bright boy or girl who knows says his or

her A, B, Cs. How poorly educated—how very little a person knows of his language who does not know its alphabet! His limited knowledge fairly illustrates the comparatively limited knowledge that another person has of morality, who does not know and can not cite the alphabet of Nature's moral laws.

Perceive, there are too few competent teachers of the alphabet of morality. No person can learn the letters which constitute the alphabet of a language without a competent teacher, and no person can acquire an intelligent, timely, and practical knowledge of the many moral laws which constitute the alphabet of the sacred laws of the government of Nature without a competent and persevering teacher who *knows* each and all such laws. As all good laws enacted by men accord with Nature's moral laws, no sort or manner of teaching, except a thorough, *timely*, practical, and comprehensive (extensive) moral education, will make loyal citizens of any good government.

MORAL LAWS OF NATURE ARE THE ELEMENT OF MORALITY.

Love of the Elements of Morality Is the Foundation of Business Honor and Social Decency.

The moral laws of Nature are the Creator's agencies for protecting the loyal and punishing the disloyal, and are as necessary to mental purity and social decency as the air which we breathe is to physical life. Each, mental purity, business honor, and social decency (virtue, chastity), has its basis—its mental foundation—in mind; a foundation consisting of sincere *love* of all the principles of morality.

Ardent love of the elements of morality, of all moral principles—a love based on firm and enlightened belief in their good influences and lawful nature—is the one and only foundation worthy of respect and confidence.

Moral Laws and Christianity.

But hark, listen! Someone is saying: "No; it is love of Christ that is the necessary foundation."

I certainly will place no straw to interfere in any way with the freedom and good work of genuine Christian love, but am for the *truth*—things as they are.

Any love of Christ, or of Christianity, not founded on moral principles—the elements of morality—is a dangerous deception and fraud upon humanity. Take the elements of morality out of any system of religion, and it *becomes a deceiving fraud* that will be extensively used by perverts, reprobates, and hypocrites to mislead, deceive, cheat, and rob ignorant, stupid, and confiding (trusting) people, who are so easily induced to believe in the lying pretenses of polite and nice-appearing scoundrels.

Any love of Christ not based on His direct and indirect upholding of the principles of morality is as poorly founded as a house built on loose and moving sands, that will be blown away by the winds. It is fraudulent Christianity—without inspiring love of the moral laws of Nature for its foundation, that has defiled and lowered the only true standard of Christianity, and brought discredit and reproach upon many thousands of its modern professors.

Hark! It is faith in and love of morality that cleans and purifies a Christian's mind. And the more thorough one's moral education, and the greater his knowledge of the beautiful nature of each and every element of morality, the better will he be.

I believe in Christianity. No one of uncorrupted mind can doubt that the professors of Christianity, as a class, are the best people on earth.

Remember that the *moral* laws of Nature are the *elements of morality*—and that love for all these is necessary to social decency. Without belief and faith in and *sincere love* of all the moral laws of Nature there is *no* foundation for honor in business matters, and *no foundation* for purity of mind and virtue or chastity in social affairs. There are no men and women worthy of confidence, either business or social, who do not believe in and love the elements—all the elements—of morality. No, there is not one, not even one such person, who can be trusted in business, or in society, without danger of betrayal.

Ah, truth, *sacred* truth—*things as they are!* Morality entire—all the following enumerated elements of morality constitute the only respectable and effective foundation for any system of business, and for a good system of social government of mankind. Wherefore, because of the mental nature of mankind, everyone who is not governed by *love* of the elements of morality is far more dangerous to young and unsuspecting humanity than all the contagious diseases that afflict mankind. It is enlightened, sincere, inspiring, uplifting *love* of the moral laws of Nature, the principles of which are the elements of morality, that is the foundation—the only substantial, effective foundation for good government of the individual, the husband, the wife, the children, the home, the sons and daughters, the school, the college, the county, the State, and the State legislators, Congress, and the Nation.

The following are some of the moral principles or elements of morality, each of which is a moral *law* of Nature. And every man and woman who

willingly violates these laws is a rebel against the government of Nature.

Some Moral Laws of Nature.

Law of Reason.—Reason is a mental law of Nature, requiring mankind to be deliberate, considerate, and reasonable; not to neglect or ignore the necessary use and counsel of this always important faculty, which, if normal, will so direct its possessor in the consideration of any problem as not to violate any one of the moral laws.

Law of Sympathy.—Violate the mental law of sympathy, and the violator becomes abnormal and is punished by the degradation and perversion of one of the desirable faculties, a lovable element of his mental organism; and he becomes meanly indifferent to the sufferings of people and things.

Law of Friendship.—Violate the mental law of friendship, and one of the violator's most excellent constituent elements is perverted, and one of his greatest sources of enjoyment and happiness is lost; as what is life worth without friendship?

Law of Love.—Violate the mental law of love, ah! and the punishment is severe. The violator becomes a rebel and traitor not only to the benign government of Nature, but is a rebel and a traitor to his own normal nature. He becomes an abnormal thing. And when he attempts to pass himself as good, he becomes a fraud—a mean, hateful, and despicable fraud on genuine humanity. He thinks that he loves, and he does. Everybody loves. But the love of the immoral is perverted (turned wrong), corrupt, unclean, and even filthy. Such is the nature of the love the immoral man has for his friends and associates. He loves his kind and, in fact, hates the genuine man. Yes, everybody loves. The man who murders his neighbor for money loves money.

Law of Generosity.—Violate the mental law of generosity, and the lovable quality vested in one of the elements of the mental man's make-up will be perverted, and the violator becomes abnormally selfish.

Law of Honesty.—Violate the mental law of honesty, by cheating or fraud of any sort, and the penalties soon degrade and debauch the mind of the violator, and destroy normal love for humanity. Millions of parents have said to their children, "Honesty is the best policy." But honesty is not a "policy," but a positive, definite law. Anything that may or may not be done, as one thinks best—something optional—is a policy. When there is no question of moral law, either one of several ways may be considered, and the one that seems most suitable accepted, as the best policy. But in any case when a moral law is involved, there is only one way, and that is—a way in accord and harmony with the law.

Law of Sincerity.—Violate the mental law of sincerity, by false pretense designed to mislead and deceive, and the violator will be punished, as when he violates the law of truth, which, when violated, quickly corrupts, degrades, and debauches the trespasser on this sacred law. Any pretension, either in words or acts, designed to deceive, is a base and corrupting lie.

Law of Truth.—Violate the law of truth. Oh, how often is this vastly important and sacred law violated in the minds and hearts of dishonest people, by evasions, additions, and subtractions! Any evasion, subtraction, or addition from or to truth is a willful violation, and punishment will follow. We are told that there is no place in Heaven for liars.

Law of Purity.—Violate the law of mental purity, and one of the charming elements of the mental man — the faculty of the same name as the law

which it is designed to uphold, is corrupted; and when entirely perverted, it will have put off and discarded its normal nature and *become a faculty of corruption;* and, closely following, may be expected the corruption and perversion of all the victim's moral faculties. All the moral faculties perverted, total depravity will govern the victim. Of all the many sorts of physical impurity, corruption, and hateful, loathsome filth in things of matter and visible to human eyes, there is no filth so impure, so hateful, so obnoxious and destructive of human decency and welfare, as the loathsome *filth of mental impurity.* Uncleanness of the human body can be washed and cleaned with water, but there is not soap enough on earth nor water enough in the great ocean to wash and clean a filthy mind! The only remedy for an impure mind is a change of one's affections and love, which can be affected by views from the clean man's viewpoint.

Law of Prudence.—Violate the law of prudence, which is a judicious protection against errors both mental and physical, moral and secular, and the victims are drawn or enticed, by immoral and deceptive persons, into snares and traps all along through a lifetime; only escaping from one before they are caught by another, inflicting loss of character, friends, and property, and causing a vast amount of sorrow and suffering.

Law of Modesty.—Violate the law of modesty, which, like mental purity, is a powerful armor and shield, protecting from corruption one's constituent faculty of modesty, and as under the mental laws of Nature like begets that which is like itself, so modesty begets modesty, and thus protects to some extent all one's moral faculties. The law of modesty is violated by any immorality, as by any conduct, joke, gesture, or words suited to cause impure

thoughts. Such violations usually are prompted by a coarse and vulgar mind.

Law of Chastity.—Violate the law of chastity, and fearful, awful—yea, ten thousand times awful, are the tormenting penalties that are sure to follow. Violators of the sacred law of chastity are rebels and traitors to the omnipotent Creator, to the government of Nature, to genuine human nature, to husbands and wives, to the legitimate and the illegitimate, and to decency of society. In short, a violation of chastity is the most *hateful*, the most harmful, the most obnoxious, and the most venomous sort of disloyalty and treason against the sacred purity, peace, and happiness of the places such as all decent people love to keep pure, to improve, and to make every one a "*sweet home.*" The awful penalties which speedily follow violations of the sacred law of chastity do not stop with the corruption of the traitor's moral faculty of chastity; but soon, very soon, all his mental faculties are so far corrupted and perverted that he or she will no longer regard an oath as a thing at all sacred.

Law of Temperance.—Temperance is both a physical and mental law of Nature. As a physical law, when applied to the human body, it confines and restricts the mouth and the stomach of the material man to such foods and drinks as contain elements that are chemically like elements of his body, and consequently necessary to feed and support such bodily elements. The penalty for violating this physical law of temperance is disease, sickness, pains, and aches. As a mental law, temperance restrains the mental man from the intemperate, excessive use of needful mental foods, and the intemperate and excessive use of his mental faculties; thus requiring him to be moderate (temperate) in the use of needful things. The penalty is impairment of mental capacity—in some cases to the extent of insanity.

Law of Abstinence.—Abstinence is both a physical and a mental law of Nature. As a physical law, it prohibits the use of, as food or drink, any substance chemically unlike any of the elements or composition of the human body. Wherefore poisons and alcoholic drinks, being unlike any of the elements or normal composition of the human body, are consequently foreign, unnatural, obnoxious, irritating, and damaging to the body. The penalty is irritation, chronic inflammation, intoxication, and disease. As a mental law, it prohibits the use of, as mental food, anything unclean, and consequently unlike and foreign to man's normal nature. The penalty is mental corruption and perversion of the moral faculties of the violator.

Law of Industry.—Industry and use are laws of Nature, both physical and mental. An infant would never be able to walk were it not shown by its parents or others how to use its legs and induced to use them. It would never talk were it not encouraged by hearing others talk. Support one arm and hand in a sling at one's breast without use for six months, and its owner could not raise it to the top of his head without difficulty. As a mental law, Nature requires use as the absolute necessity to effect development of mental capacity. Wherefore, if a child's mental faculties be not developed by actual use, he will be a mere pygmy, without mental capacity and force. A dwarfed and incapacitated mental condition would be the consequence and the penalty for violating this law of Nature.

As a man is one of the agencies of the omnipotent Creator, he has no right either to injure or to kill himself; nor to expose himself to injury or death; as, being an agency of the Creator, it is his duty to live and to cheerfully co-work along with the established agencies of the Creator. To shirk and avoid duty is disloyalty to one's true self

and to the government of Nature. Obedience to the laws of Nature is man's only escape from immediate punishment—to follow disobedience. But do not imagine that the punishment under the laws of Nature are a substitute for future punishment. Better to remember that no amount of punishment by the physical and moral laws of Nature will save anybody from separation from the pure in heart, as the Bible tells us that neither "flesh nor blood" nor any "unclean thing" shall enter the kingdom of Heaven. Any person disloyal to the beautiful moral laws of normal human nature is radically "unclean" and unfitted to associate along with the "pure in heart" here on earth or elsewhere. As to mankind and laws of Nature, whatever changes may have taken place in the nature of man, by perversion, since the creation of Adam and Eve, it is evident, from the exact adaptability of these laws to man's normal nature and well-being, that there has been no change in the laws of Nature. These remain the same and are, no doubt, as old as creation; and, if obeyed, would make all mankind happy. A healthy condition of body and mind is evidence of one's accord and harmony with the physical and mental laws of Nature.

All the principles and rules of Nature are absolute, stubborn, unyielding, unchangeable laws, and are correct, just and right—all in accord and harmony with wisdom; and any attempt to revise, modify, or improve any one of these will be a violation of imperative law, and the person, people, or government so opposing Nature will suffer Nature's unfailing penalty. Not so of laws of men—many of which are experimental, selfish, unjust, and harmful. As the laws of Nature are paramount, they are the higher laws, and morally nullify all laws of men not in accord therewith. In a strictly moral sense any such laws of men as violate moral laws are invalid

and not justly enforceable; but in court we are subjected to human laws; and justices of the peace, juries, and judges are supposed to try and decide cases according to laws of men, without much, if any, consideration and effective regard for the higher and better laws of Nature. The decisions of justices, judges, and juries, bound by such laws as violate wisdom's moral laws, cause a vast amount of wrong, injustice, sorrow, grief, and suffering.

The Differences in People.

Disloyalty and the consequent failure to recognize, respect, and uphold the excellent moral laws of Nature make the difference between the good and the bad people of any community. All are good who respect and uphold these laws, and all are bad who do not.

In many thousands of cases things that are immoral, dishonest, and degrading are not so considered by people who, having little or no love for any moral law, willingly fail to see and respect the moral law which they violate. It is this failure to recognize the benign government of Nature, and to respect, love, and uphold her moral laws, that causes men to advocate any license system—allowing men and women to do things that, viewed from a moral viewpoint, are clearly wrong, immoral, dishonest, and degrading to humanity. They are men and women who neither recognize, respect, nor uphold moral laws, who are *willing* to pay license to do such business or things as are immoral, degrading, and damaging to humanity. Men authorized to make laws trespass on and violate a higher law—such as mankind has no power to repeal—when they make human laws licensing anything whatever that violates a moral principle, as every moral principle is a moral law higher and far above and out of legal reach of all courts created by mankind. No

court and no law-making power on earth has the jurisdiction or right to amend or repeal, and no moral power to add anything to, and no power to subtract anything from, a moral principle.

The eye of Nature is always upon one disloyal to her laws. Being omnipresent, she needs no bloodhounds nor detectives to ferret out and run down violators of her beautiful laws. Neither ignorance, nor insanity, nor intoxication excuses disloyalty. There is *no appeal* to any higher court. The mighty, marvelous creative and executive power vested in the laws of Nature, though invisible, is everywhere present and back of these laws, baffling the unphilosophical and unscientific workman, by defeating the usefulness and success of his inventions, and inflicting punishment upon all who ignore and transgress any law of Nature. The physical laws of Nature are *exactly adapted* to success in all the arts where material or matter of any sort is used. All successful inventions are successful because constructed in harmony with such laws; and failure, disappointment, and loss is the penalty for the violation of Nature's principles pertaining to mechanics and art.

MAN AS A TWO-FOLD BEING.

Man of Material—Man of Mind.

Objective and Subjective Minds.

In treating of man as a two-fold being, I have no purpose or intention of refuting or antagonizing the theory that man is a three-fold being; nor to theorize on what is called a dual or two-fold mind, or what is the equivalent of two minds—called the objective and the subjective; the objective for use during this life, and the subjective for use in a sphere beyond the grave. (The subjective mind is

said to possess the power of perfect memory and one or two other powers not possessed by the objective mind.) But my purpose is to benefit humanity by producing some exceedingly interesting and everyday-useful analyses of the two-fold man, and to analyze, explain, and illustrate his physical and mental natures; analyses and consideration of things that are of matter and things that are of mind and concern and affect human welfare every hour of the *present lifetime*.

The two-fold man is the ever wideawake, active, energetic, physical and mental man of everyday activities. In him, I assume, are two lives—the animal and the spiritual or mental; the life of the body and the life of the spiritual or mental man—the mind. The man of visible, tangible, weighable material is the *animal man*, whom I call the *material* man. The other and far more important fold of the two-fold man is immaterial or spiritual, which means that he is not of material or matter, and not visible, tangible, and weighable, whom I call the *mental man*, because he is spiritual or mental. It is this same wonderful two-fold man who during the past thousands of years has felled forests, made homes, broken the virgin soil, planted, cultivated, and harvested; built school-houses and churches, reared families, built towns and cities; dug canals, made boats, ships, and railroads; who has conceived and invented wonderful machinery; who has explored the world and penetrated the moon and the stars. Yea, this two-fold man has subdued the beasts of the earth, and has governed mankind, by mental and physical forces, for thousands of years, and will govern the people of future generations. Normal minds will lead their possessors in good works, resulting in hope, faith, and joy; and the abnormal minds, in ways and works of evil, resulting in doubt distrust regrets, and sorrow. Peace of con

science and joy for him who is loyal to his own normal nature, but doubt and disturbance of mind and sorrow for him who is guided by an abnormal and disloyal mind. Loyalty to one's perverted and consequently bad nature is *disloyalty* to man's normal and true nature. By perversion man becomes a traitor to himself.

The wide difference in the *elements and nature* of the material man and the mental man, though inseparably united in one body for the lifetime of the material man, made the necessity for the two different and entire systems and codes of laws—the physical and the mental laws of Nature, some of which are *considered*, analytically, in this book.

The word *mind* and the words *mental man*, as used in this book, always have reference to the *objective mind*. The author fully believes that man's welfare for this present life, and for a future life beyond the grave, *depends* on the character and works of *his objective* mind. If a man hath two minds practically duplicates (alike), why should he care which one may personate him in the next world? If the objective mind is pure, the subjective will be pure likewise; and if the objective mind entertains sweet memories of life, things, and friends, the subjective mind will *remember all these too*. So do not worry, if the objective mind is *right and pure*. It is said, "Blessed are the pure in heart." In this quotation "heart" means "*mind*."

It is this same wondrous, marvelous mind (the mental man), the same or like those (minds) that did govern our fathers, and our grandfathers, and our great-grandfathers, and our greatest-grandfathers. And it is the same sort and quality f mind as that which wooed and won the affections and love of all our mothers, grandmothers, great-grandmothers, and our greatest-grandmothers. And it was mind-faculties of the objective mind with

which Adam wooed and won Mother Eve. Ah! wonderful, wonderful, marvelous mind—the mental man! It is transmitted, by decreed mental laws of Nature, from generation to generation during the centuries. Closely akin to its Creator, the extent of its marvelous capacities is unknown.

THE MATERIAL MAN.

A Wonderful, Marvelous Machine, Made of Many Co-Operating and Self-Renewing Machines.

Astonishing, Amazing Plan and Wisdom of Construction.

The word *man*, as used in this book, usually means one of the human race, and, in this sense, it is of both genders—including male and female.

The following analysis of man ought to be far more interesting, as it is far more educational, than any fiction. The astonishing mechanism of the wonderful machine called *man*, and the amazing wisdom and marvelous power of an omnipotent Creator, as represented, easily entertain the thoughtful. Surely, the wonderful plan, the astonishing construction, the amazing co-operation of all its parts, the marvelous self-building and self-renewing, and, finally, the incomprehensible animal and spiritual life, will entertain and benefit every reader.

The chemical composition—the various ingredients of which anything is composed—are its *elements*. Thus if a sweet cake be made of flour, sugar, butter, eggs, milk, and baking-powder, these are its *elements*, or grosser elements, as each of these contains several lesser elements. It is a most remarkable fact, and very significant too, as confirm-

ing the Biblical account of the creation of the first man, Adam, out "of the dust of the ground," that men of to-day are in fact earth—chemically the same as the dust of the ground, as is shown and proven by scientific chemical analysis of his body and limbs; which prove that his elements (or composition) are in fact, as stated in the Bible, the same as those of dust; the change from dust to flesh, blood, and bone in the creation of Adam being in appearance to the eyesight, but not a change of the chemical nature of dust. This is proof wonderful that Nature, marvelous Nature, fully enforces its law of reproduction—that everything shall bring forth "after its kind." Even the *elements of the earth*, the dust of the ground, beget, produce, bring forth each of its own kind; whether in the creation of man, or the production of a grain of wheat, corn, or other species of vegetable or animal matter.

As the composition of man corresponds with the elements of good soil, God Himself must have used the "dust" of *good soil* to make Father Adam. I wonder how Adam looked. Think of him—a man who was never born, and never a baby, but of full size when an hour or perhaps a minute old. What was his height and weight? If I were a gambler, I 'd bet two to one that Adam and Eve had twelve fingers and twelve toes—the same as I have. Is it to be supposed that the Lord ignored and disregarded the fact that, in future time, good things were to come and go by the dozen, as eggs, buttons, etc., do? So I suppose Adam was made just right every way, including fingers and toes — just one dozen each?

But what a beautiful example of loyalty to the government of Nature—even the dust of the ground, the various elements of which the ground is composed, *are loyal* and obedient to the laws and government of Nature. Even the dust of the earth

transmits elements of its own chemical sort (though different in appearance) to plants and plants to their seeds and fruits. The plant produces in its seed or fruit no element not in the ground or atmosphere where it grows. This is the reason why some soil is poor and unproductive, because it does not contain some of the important elements or composition of the cereals, grasses, or fruits, and consequently produces very small crops or even none.

Every material thing is composed of chemical elements, many of which are not seen and distinguished one from another by ordinary eyesight, but are developed and discovered by chemical analysis.

Elements of Man. — The grosser elements of a material man are bones, tissues, muscles, flesh, fat, nerves, blood, etc. Each of these is composed of several lesser elements discovered by chemistry. They are oxygen, carbon, nitrogen, sulphur, phosphorus, iodine, chlorine, hydrogen, fluorine, magnesia, calcium, potassium, sodium, iron, silica, manganese, and copper. In addition to the above elements, all of which are in combinations, almost any other element may be considered accidental.

Cells of Man.—The whole human body is composed largely of cells, small mouth-like cavities or hollow bodies. Each individual part consists of groups of cells characteristic in shape and size of its part of the body or tissue. Some cells are so very small that an excellent microscope is required to see them. Others are very nearly large enough to be seen by the eye without aid. There are a large variety in the shape, size, and color of these cells.

All have heard that the human body is always changing—being often renewed. This is true because of its composition of countless millions of short-lived cells. It is known that a majority of its cells are short-lived; cells of bone being the

longer-lived. Certain cells are decreed to do certain work, and do no other. Each cell can take food from the blood and change it into its own structure. Thus cells of the heart repair and rebuild the heart, and cells of the lungs repair and rebuild the lungs. It is thought that the cells composing the harder parts, as cartilage, bones, and the finger-nails, are comparatively long-lived—long compared with those of the soft and active glands. The whole lifetime of the cells of some of the soft and very active glands is supposed to be but a few hours. Vast numbers of cells are rapidly worn out, die, and are cast off, and new ones are as rapidly formed and grow to take the places of the old. Cells increase rapidly in numbers during the growing period of the body, as is necessary to cause the growth of children. But, as cells are naturally short-lived, they soon grow old, break down, die, and are cast off; and, as new cells take the places of the worn-out, the whole body is soon changed. Each movement of the body, every activity of a part, causes a wear and waste of tissue, and this loss must be replaced by new material.

The process of decay and wear-out and the process of repair are not equal. In infancy, childhood, and youth both the building material and the building up greatly exceed the wearing out and breaking down, and far more material is used to build than is needed to repair, and the body grows and develops. When, later in life, the processes of wear-out and repair are nearly equal, for some years the form and weight of the body remain about the same. A change comes with old age, and weight diminishes and the physical forces become less active. The wear-out then exceeds the repair, and the final period of decay has come.

A Wonderful Machine.—The material man is an amazingly planned and marvelously constructed,

matchless, self-moving and self-renewing machine; having a frame not of wood and iron, but of bones covered with tissues, muscles, and flesh. Its principal parts are: the stomach, intestines, liver, kidneys, lungs, brain, heart, arteries, capillaries, and veins. The capillaries are very small hair-like veins. All these, and still others, co-working harmoniously, compose the one complete, complicated machine called *Man*.

Each of his organs mentioned above, and still others not enumerated, is itself a marvelous machine, composed of millions of living cells, of various sizes and shapes, arranged in groups; and every cell is a master mechanic, a machinist, a chemist, and a matchless builder; busy absorbing food elements of its own chemical nature, from the blood, and changing them to flesh, muscle, nerve, or bone; with which it builds and repairs its own structure. And while this work is being done, a new cell is started (growing) in time to take the place of the old, which soon dies, and is cast off.

Every one of his many organs is an absolute necessity, as each part does work that can not be long discontinued without serious and fatal disturbance of the normal working of the entire man-machine, followed by disease and death.

Perceive, the material (in cells) of which each organ and other parts of this wonderful man-machine is composed, *feeds, builds, and repairs itself*. Each cell, in sucking or absorbing food from the blood and feeding and building itself, is feeding and building that part of an organ *of which it is a part*. But so soon is a cell (the material of organs) worn out and succeeded by a new cell, that the whole organ is constantly changing, and yet remains chemically the same—not the same old material, but new, of the same kind and shape as that which preceded; and in this way in a few years the whole of one's body

has been renewed. It is not known how often the body is renewed.

And Nature accomplishes all this work without stopping the machine, or the slightest interruption of the successful working of any of its many intricate parts. Oh, how *wonderful*, how *marvelous* are the powers and works of Nature—the agencies of creation!

How well, how remarkably well, is the material man planned for a long, long life! Endowed with Nature's power of self-renewal, he is planned and constructed just right to enable him to live on and on for thousands of years.

The period in life when the process of wear-out exceeds the process of repair is premature, and caused by man's violations, for centuries, of the physical and mental laws of his normal nature.

The Material Man's Machine-like Nature.

The mechanical and machine-like nature of the material man is easily seen in his personal habits. A habit is a way acquired by repeated acts of the same manner. It is a law of animal nature (of physiology) that each time a nerve-cell acts in the same way it gains a power which makes the second act more easily performed, and in this way a habit is established.

Though the first acts are *directed by the mind*, later this direction is withdrawn, and acts become mechanical and machine-like.

Everybody has physical habits, as a peculiar manner of walking, of writing, of crossing a "*t*" and of dotting an "*i*," etc., all of which are machine-like and not at all mental, but ways of the machine-man. When writing, one man crosses the letter "*t*"; another man makes a line near but not across the "*t*." One man punctuates on the line; another below or above the line on which he is writing.

All these and scores of other things are carefully directed by *the mind* of a school-boy, until *nerve habit* is formed, after which the close attention of one's mind is *withdrawn*.

As this is not a comprehensive book on physiology, I will only refer briefly to the co-work of a few of the parts and organs of this machine-man.

The Stomach.—The stomach may be considered the mill which prepares foods for absorption into the blood. Soon after food is taken into the stomach and the secretion of gastric juice has commenced, the muscular walls of the stomach contract and cause a churning movement of the stomach, such as to thoroughly mix the food and gastric juice, which quickly softens the food. The movement of the stomach is continued, by contracting and relaxing, until the food is assimilated or worked into a uniform pulp or soft mass; and then it is thrown or pressed out of the stomach into the small intestines, from which location the food elements are absorbed into the blood circulation—the marvelous distributing and collecting system conducted by the heart, arteries, capillaries, and veins—and carried and distributed to all parts of the body and limbs; and the unassimilated and rejected matter is carried out of the body by the lower bowels.

Absorption.—Absorption is the process by which food elements pass from the small intestines into the blood circulation. Much of the water taken as drink is absorbed by the blood-vessels of the stomach. But digested foods are absorbed, principally, from the small intestines. There is but little absorption of foods while in the stomach.

The Liver.—The liver co-operates by secreting from two to three pints of bile each day, which is carried to the intestines, where it aids absorption of the oily and fatty foods, and, by moistening the

walls of the intestines, renders the unabsorbed food less liable to decomposition.

The Lungs.—The lungs supply all parts of the man-machine with oxygen. It is used in every part of the body, and supplied by the lungs and blood. Every time one breathes—every inhalation carries to and supplies the lungs with a quantity of oxygen. The red corpuscles of the blood have a strong liking or affinity for oxygen. So strong is this affinity that while the blood is passing through the lungs these red globules take oxygen from the air in the lungs. The red corpuscles or globules thus loaded with oxygen give it up to cells exerting a still greater affinity for oxygen than the red corpuscles; and thus do the lungs co-operate with the blood to supply oxygen. As no life can exist without oxygen, the work of the lungs is an absolute necessity to life. They are constructed with special adaptation to receiving and distributing large quantities of this stimulating, inspiring, life-preserving gas. Not only do the lungs supply oxygen, but they exhale some foul and obnoxious gases that accumulate in the body.

As to the activity of the lungs, though they do a vast amount of work, yet they do rest. If we divide respiratory action into three equal parts, one will be occupied in inspiration (filling the lungs with air), one in expiration (emptying the lungs), and the third by a period of quiet and rest. Thus, during about one-third of the time the muscles of respiration and the lungs are at rest.

Head, Brain, and Nerves.—The head of man may be considered as the home and business office of the spiritual master and operator of the machine-man, the material man being the servant of the operator, who is a superior, and not of flesh and blood.

The Brain an Instrument for the Mind.

As to the brain, there has been and is a vast amount of theorizing and speculating, and it is quite possible, even probable, that men, in fact, have much yet to learn about the brain. In my opinion, the brain is a thing of material, visible, tangible, weighable matter, and to a wide extent incomprehensible. The brain is the seat of animal instinct, which belongs naturally to the brain, and of mind, thought, and reason—in short, of all that is mental and spiritual of mankind.

But what is mind? Ah! Is it of bones, nerves, muscles, flesh, and blood? All these can be found, seen, weighed, and measured. Brain is regarded by most theologians not as some part of mind, but as the organism through which mind works and communicates with the outer world. After death and before decomposition begins, the brain is perfect, physically, without the presence of the mind. The two, brain and mind, may be illustrated by a locomotive with steam and one without. The machinery of the locomotive is, as it were, the brain, and the steam is the mind. The locomotive is perfect without steam, but is dead. When the brain becomes seriously diseased, it fails to convey properly the messages of the mind, and then it is said, "He 's insane."

There are two sets of nerves (small cords); one set extends from the brain to the spinal cord and on to every part of the human body, and another set extends from every part of the body to the brain—forming two complete sets. As a rule, the two sets run side by side throughout the entire body. One set conveys sensation (a dispatch) from the outer part of the body to the nerve-centers in the brain; the other set conveys impressions (dispatches) from the brain outward to the muscles of

the body. This peculiar sensation or force, conveyed along a nerve from one part of the body to another, is called the nerve-current, and travels along a nerve at the rate of more than one hundred feet a second. It is not known what this current is. Thus the nerve-current is started by a mental stimulus, as a desire to move the arm; the stimulus is the *act of the will*, which excites the nerve-current to action, and it quickly passes down a nerve to the muscles of the arm, which, obeying the call, raise the arm. While the nerves are neither iron nor steel wire, and the nerve-current may not be electricity, yet they seem to be *good substitutes*, in their special capacity, as I have described them above.

In my book "Man: Body, Mind, and Soul" I have said: "The brain is, as it were, the middle-man through whom the mind communicates its thoughts, sentiments, and desires to the world—to the spirits of other people; and when this source of communication is cut off or deranged, as it may be by a seriously diseased brain, there can be no intelligent communication with the world, until the health of the brain be restored." When one's brain becomes thus seriously diseased, he is said to be crazy or insane.

The brain, when normal, is as fully subject to and under command of the mind as any other part of one's body. Order your right hand to the top of your head, and the order is visibly obeyed, obedience being effected by power of the will to send a dispatch by a nerve to muscles in the right arm. Thus the brain, nerves, and muscles all obey and lift the right hand, as was willed by the commander-in-chief, the mental-man, or mind. The vital machines or organs of the body work (co-work) day and night the whole lifetime of their owner without being commanded by nerve dispatches. But other

machines, as the arms, hands, and fingers, and the legs, feet, and toes—each a machine, but not vital or necessary to the continuation of the life of the vital machines—are subject to orders, by nerve telegraphy, from their master (the mental man), and when not under command, are at rest. In not giving the mental man power to control the actions of the vital organs of his servant is shown the marvelous foresight and wisdom of the Creator; as, if man could by the power of his will stop the movements of his heart, many would use such power as a convenient means of suicide, which is murder. Everyone who commits suicide murders his servant. Though the servant pulls the trigger or takes poison, he does so in obedience to orders from his superior and master, who is personally responsible for murder.

The brain I regard as the *telegraphic instrument of the mental or spiritual man*, with its electrical or dispatch nerves extending to every minute part of the surface of the entire body and limbs of the material man.

But the brain is far more than a dispatching machine. It also is a calculating machine, to be used at will by the mental man. Men have invented calculating machines used to save labor in obtaining correct amounts of dollars and cents; and machines that talk, whistle, and sing, and machines that fly. But the mental man is provided with a most wonderful, marvelous machine—the brain, a machine not invented by man, which he uses to obtain mathematical figures and in many other calculations, and also in communication with other persons about any calculation, matter, or thing. The latter work he accomplishes by willing a dispatch to the muscles of the tongue of his ever-faithful servant and willing what he wishes it to say, and speedily the mouth opens and the tongue obeys the command, and the desired words are

spoken to another person. And thus, through the brain, the mutual relations of body and mind are effected. But it is not known how the brain and the mind are connected.

Heart, Veins, Etc.—The heart is another wonderful machine—a double pump, about the size of the closed hand or fist of its owner. It has four compartments or rooms—two upper and two lower, as a two-story house. The blood-vessels that carry the blood away from the heart are called arteries. The smaller vessels that gather up the blood and lead it back to the heart are called veins. The very, very small vessels that connect the arteries and veins are called capillaries. They carry the blood from the last and smaller divisions of arteries to the first divisions of the veins.

Could a person remove the parts that hide the heart from view and see it pumping the blood-stream along, he would be greatly astonished at the force and rapidity of its work. It forces the blood against a pressure which, for the left ventricle, amounts to a column of blood six or eight feet in height. Each portion of the heart handles about six ounces of blood at each stroke, and repeats the strokes about seventy-two times per minute. This is said to be equal in labor to that of a man of average weight climbing a mountain three thousand feet high every twenty-four hours. About one-twelfth of the entire weight of one's body is blood, and yet it is all handled by this astonishing little pump, co-operating with the arteries, capillaries, and veins.

But the heart does obtain some rest between distinct periods of suspension of motion. Thus, after the contraction and dilatation of the auricles and ventricles of the heart in pumping, there is an interval, a pause, during which the heart is entirely at rest, and which amounts to about one-quarter of

the time necessary to make one pulsation and begin another, which equals about one-quarter of all the time.

Navigable Streams of Blood.—But about the use of this marvelous blood-way system. The arteries, capillaries, and veins are vital machinery, absolutely necessary to the continuance of the life of their owner. The blood-streams sent out by the heart and conducted by these organs to every part of the entire man are navigable streams and loaded with freight of the greatest possible value—of life value—to their owner; as, without the supplies carried by these blood-streams, death soon would be the consequence. The freight which I refer to is food elements—building material, supplies for the millions of tiny self-builders, the living cells. The streams also are navigable for and carry dead cells and other worn-out and cast-off matter *en route* to the kidneys, lungs, and the skin, through which such matter is cast out of the body. The supply of blood is maintained, and the blood renewed, and by the absorption of water and other liquids and changed to red color when it comes in contact with air in passing through the lungs.

Behold the beautiful, inspiring, stimulating examples of industry, endurance, and patient labor, interrupted only by very short and uniform periods of necessary rest, that are set by the stomach, heart, arteries, capillaries, veins, lungs, and other organs of the marvelous machine-man, and profit by these examples.

The successful co-operation of so many intricate machines—each a marvel because of the wisdom of its construction—is proof enough that there was a designer (planner) and Creator. The superhuman wisdom shown in the plan and the construction of the heart, arteries, capillaries and veins is matchless by finite mind. This marvelous co-operating ma-

chinery was planned to force blood-streams, loaded with food for the tiny cells, to every part of one's body, and to return the blood back to the heart, and quickly start it again, and again, on these round trips—to be continued uninterruptedly through a whole lifetime. Whence the wisdom? Was there a Creator?

PHYSICAL HEREDITY.

Wonderful Power of Like Production.

Human Blood Counts in Creation.

Nature's physical and mental laws govern production and reproduction: everything brings forth, begets its own kind, whether of animate or inanimate matter. In strict obedience to this wonderful law of Nature, the material man inherits from his parents much physical sameness—reproductions of peculiarities and oddities, many of which are insignificant, but some indicate degeneracy, and others excellence. He does not and can not inherit any peculiarity that does not belong to one of his parents, as it would be impossible for either to transmit any peculiarity or oddity not possessed. He inherits a large or small, well- or ill-shaped head; little or big, straight or crooked nose; large or small mouth; thick or thin lips; high or low cheek-bones; low, high, erect, or sloping forehead; large or small, projecting or erect, thin or thick ears; long or short fingers; big or small, projecting or sunken eyes, and their color; long, narrow, or square head, with deficient or excessive base; big, sensual chin; large or small, slim or wide, long or short feet; long or short, straight or crooked legs; light or dark complexion and color of hair; tendencies to corpulence and leanness; deformities, hump-backs, and mon-

strosities. And he inherits diseases and diseased organs and undeveloped germs of fatal diseases that may develop at any period of life when conditions are favorable for development. He inherits debased appetite for intoxicating drinks, and low and sensual passions. And he inherits temper, cross or mild, bad and good. And he inherits great, moderate, or weak vitality and nerves.

As illustrating how closely Nature enforces her laws governing production and reproduction — of like beget (or produce) like—I will be excused for making a reference personal to myself and some of my own family. I inherited from my father twelve perfect fingers and twelve perfect toes—twenty-four in all; and my two daughters and two sons were born each with twenty-four perfect fingers and toes. Other children did not inherit. My father inherited twenty-four fingers and toes from his mother, who was one of a noted family— a *sister of Zachariah Green*, a noted *minister of Long Island, New York*, who will be long remembered by his friends. (See II. Samuel 20:21.) It is not a frivolous freak of Nature, but a rare and *very superior "breed,"* (!) that can be traced back several generations.

A few months ago I saw a young woman and her mother, all of whose fingers have only two joints each, the same as one's thumb. Their *short* two-jointed fingers were inherited. The mother, too, inherited from a parent.

Two years ago I was a guest at a hotel in Illinois whose landlord's eyes were so defective that when writing he had to hold his head down so low that his eyes were within about three inches of the paper on which he wrote, else he could not see to write. He is a married man and has several children, each of whom have inherited eyes but little better than their father's. The marriage of persons so seriously defective as to cripple and disable ought

to be prohibited by law, for the sake of love and mercy for humanity. Many of the physical peculiarities are of little or no significance; too many, however, *about the head* form a circumstance to be seriously considered, as they may mean or indicate that the person is predisposed to mental unbalance.

More Careful of Farm Stock.

In hundreds of thousands of cases, sons and daughters are given in marriage and unequally yoked without one-half as much intelligent care and careful consideration as to blood-qualities as the average farmer uses to improve the sheep, swine, horses, and cattle on the farm.

I am anxious, oh! so anxious to impress indelibly upon the minds of my readers the physiological fact that human "blood" transmits its qualities, whether good or bad, and counts as much on the human family as does other blood on the herds on a farm. A child who has inherited a strong, vigorous constitution, free from physical and nervous weakness, has inherited that which is of far greater value than that of another child who inherits a *million dollars* and a weak nervous system. With the strong, vigorous constitution, and equal in mind, the child without money *has a start in life* far better than that of the child of weak nervous system and a million dollars.

But about inherited value of physical strength and usefulness, the material man is the faithful machine-servant who does the physical work of the mental man, and his usefulness and value depend on the sort of use his master (the mental man) makes of him. In a strong, well-developed body and nerves is great physical power. But physical power is of little or no value when not wisely used or directed by the master—by the mental man. The large size and great physical strength of a ma-

terial man can not be taken as proof or evidence that his master is correspondingly large and strong mentally; as in many cases the mental man (the master) is weak mentally. There are many thousands of men of big heads and powerful bodies and nerves, who, being the servants of weak mental men, are of but little value and use. And, too, there are thousands of men of weak bodies and nerves, the servants of strong, vigorous mental men, who are very useful and accomplish a vast amount of good. Wherefore, it is more important that the faculties of the mental man be well developed than that his *machine-servant* have a strong body and nerves. (By the above is meant, one's body is the servant of his mind.)

Creative Power.—The question as to which parent is vested with the greater creative power is a difficult one. In some cases, heredity is stronger on the mother's side, and in other cases, on the father's side. But I do not believe that heredity skips back and inherits from an ancestor any quality or thing that is not characteristic of *one* or the *other* parent. The *decreed* physical laws governing creation do not support any such theory. Some children seem to have inherited largely from one of the parents, and others more largely from the other; while many have inherited from both. Prof. N. N. Riddell on heredity says: "Any physical defect or abnormality is much more apt to pass from father to daughter, or mother to son, than otherwise;" and that "the creative power of each parent is greatest in the production of the opposite sex." But we know that there are many exceptions to Mr. Riddell's general rule.

Finally, none of the laws of men are so well enforced as is Nature's law of creation—requiring every species, whether animal or vegetable, to create its own sort, and no other. The *mule* is a familiar

proof of Nature's enforcement of this law. He is a mongrel from two species of the horse family, and, because of this law, he *can not propagate or create more of his kind.* Perceive, under this law it is utterly impossible for any species of animal to develop into and propagate another or new species. The mule would be a new species if he could breed. That man is an original species, conceived and made by the omniscient and omnipotent Creator, no one need doubt. He is *no mongrel.* The old, old saying that "blood will tell" is true, and one of the *decreed laws* of the omniscient and omnipotent Creator. How well and how completely does this law governing physical production or creation contradict and refute Darwin's false and ridiculous theory of evolution—the absurd theory that some animals, by a process called evolution, gradually change from one species (of animals) into another; as, for instance, the monkey into a man! How utterly out of accord with the physical laws that govern the processes of creation of the species!

TABLE FOODS.

Feeding, Building, Repairing, and Rebuilding the Material Man.

When a good mechanic is to enlarge or repair a machine made of wood, iron, brass, steel, copper, glass, etc., he selects material for each part and place of the same kind as was used in making the machine to be repaired, using wood where wood, iron where iron, brass where brass, was used in the original structure. The same mechanical principles are enforced by Nature, in building and repairing the living machinery of which the material man is composed. He is made, as I have stated, of countless

millions of little cells; and these cells are each composed of a number—usually several—of the chemical elements of which the human body is composed. These millions of living cells are, as elsewhere stated, each a chemist and a first-class builder and repairer. And these tiny workers (each a cell) build and repair all parts of the human body; and, as each of these builders is itself a part of that part of the human body which it builds and repairs, therefore each builder must be supplied with building material composed of chemical elements that are of the same chemical nature as those of itself—the same as the composition of which it is composed; as, in fact, its work is building and repairing itself. Perceive, a cell in building and repairing itself is building and repairing that organ or part of the body to which it belongs. One of the astonishing and amazing peculiarities of the man-machine is in the fact it is made of living mechanics—of builders—and each builder is at work building itself.

In what we call table-foods are the building materials, and feeding is supplying these tiny builders with building materials, which they obtain from food after it has been digested and absorbed into the blood. Some chemical changes are effected by the tiny builders in changing foods to bones, tissues, muscles, nerves, etc.; but none that interfere with the requirements of Nature's physical law, as stated above. Now, as this wonderful, astonishing, marvelously made machine called man is composed of more than a dozen different chemical elements (some number of which are always found in combination), and as the tiny builders (the cells) constitute the larger part of a man's body, it is evident that each cell is composed of several of the chemical elements of which a body is composed; but not all cells of the same elements. Therefore these cells (the builders) need to be fed such variety of table food (and

drink) as contain *all the chemical elements* of an entire human body. To deprive the body of any one of its chemical elements or composition will, in time, cause serious and fatal disease. As the human body—all its marvelous machinery—is always wearing out, it ought always to be undergoing repair, which is accomplished by feeding suitable foods, conveyed by means of the blood circulation to every part of the entire body.

The Infant.—Beginning with the infant, whose chemical composition or elements are the same as those of the adult, except that they are in their least or but little developed state: It is a miniature human being—a machine composed of many machines—a marvelous structure of intricate parts composed of countless millions of cells, which, by increasing their size and their numbers to billions, cause it to grow and develop into physical manhood or womanhood. As his machine-frame of bones and cartilage and all its parts—its many co-operating machines—are to be enlarged and developed or built, there must be a constant and uniform periodical supply of building materials, supplied in foods chemically the same as those of *his* various parts. Some foods make bone, some tissues, some nerves, some muscles, others fat, and so on. A fat-producing food does not produce bone, nor does lime (a bone-producer) make fat. The infant feeds on milk, which consists largely of chemical elements like those of his material self. Milk is both the most convenient and the most suitable diet for an infant, and is excellent food during childhood and youth.

Table Foods.—It is learned by chemical analyses that table foods, in *usual variety*, contain all the elements of which the human body and limbs are composed. Some foods contain a much greater variety and larger per cent of important food elements than others, a fact which makes some food far more

valuable than another. Though the cereal grains, as wheat, rye, oats, barley, etc., are very similar in their composition and are all, in a general way, perfect food materials, yet wheat may be called the *most nearly complete* in its ability to act as a food substance for man. Wheat contains the food elements enumerated below, and in about the right proportions to feed, build, and repair all the machinery of the material man. But whole-wheat or graham flour must be used to obtain the *entire food value* of wheat. The important constituent elements or composition of wheat are: water or moisture, potash, lime, iron, phosphoric acid, sand, fat, fiber, bran, protein or nitrogenous constituents similar in character to the white of eggs, and starch and a very small amount of sugar. Of these, the fat or oily constituents, chiefly in the germ of the grain, and the bran and the fibrous portions are not in white flour.

Nature Plainly Objects.

The eating or drinking of anything that does not contain elements chemically the same as some of those of the human body, or of food in which food elements have fermented or decayed, will corrupt the blood and disease, to some extent, any person; because such matter is utterly unlike and foreign to the composition of the human body and, when taken into one's stomach, trespasses upon and violates physical laws of Nature. The feeding, building, and repairing qualities of the best foods are seriously impaired or entirely destroyed by fermentation. The cells—the millions of tiny builders—have no use for material so unlike their own composition and are irritated, inflamed, damaged, and even destroyed by fermented drinks, such as intoxicating wine, beer, whiskey, gin, rum—in short, any beverage containing alcohol. The word *intoxicate*

means "poison," or "to poison." All such things are obnoxious, repugnant, and antagonistic to normal physical human nature. A person may not feel or notice the corrupting effects of damaged foods or alcoholic drinks for some time; nor can he see the hour-hand of a clock or watch move, and yet his failure to see it move is no proof that it does not. We know that it *does move*. And we know, too, that substances, whether solid or fluid, foreign to the elements or composition of the human body, *do irritate and corrupt one's blood and flesh, and produce disease*. None of the alcoholic drinks are foods, but are irritants; and so neither build nor repair any part of man. The good food elements of farm products, as of corn, rye, barley, or of any other farm product used in making alcohol and drinks that contain alcohol, are *destroyed* by processes of fermentation, leaving *no food*, no building material for the little builders. As a good mechanic has no use for any such material as is not used in the sort of work he is doing; so, too, of human cells, they have no use for alcoholic fluids of any sort. Nature uses no alcohol, whiskey, beer, brandy, rum, gin, or fermented wine in making man; and the little cells, which are Nature's builders, have absolutely no use for and no need of any such beverages, and she *plainly manifests her displeasure* when imposed on, by *irritating and inflaming the cells* of the skin of dram-drinkers, producing an abnormal, unnatural red nose, face, and neck.

Table foods and drinks (milk or *hot water* being excellent as drink) are the only building and rebuilding materials Nature needs to feed, stimulate, strengthen, and support the material man. And Nature provides one way, and *only one way*, of getting building materials (foods and drinks) to the millions and billions of living cells, the tiny builders, and that one and only way is by the stomach

and intestines. By this route all needful supplies are absorbed into the blood circulation and quickly carried to every bone, cartilage, muscle, nerve, and tissue; and every *hungry cell* is fed and watered. Any other way or method of reaching or affecting the nerves or any part of the body is abnormal, unnatural, and violates decreed physical laws of Nature.

Chewing and Smoking Tobacco.

Chewing and smoking are radically abnormal and unnatural habits, and decrease happiness by creating an abnormal, unnatural *craving and longing for tobacco.* And this desire and longing for tobacco and tobacco-smoking is caused by a chronically *diseased condition of the nerve-cells*, and makes the unfortunate victim of such habits unhappy—as unhappy as a man thirsting for water—when, owing to circumstances, it is not convenient for him to smoke or chew. These habits do not increase the comfort and happiness of any man, but have robbed millions of men of their birth-right to the comfort and happiness Nature contributes when her laws are not violated, as stated above.

PHYSICAL APPETITE AND HUNGER.

Nature's Demand for Food.

Physical appetite and hunger are normal conditions of the material man. Appetite exists in its normal condition when table foods taste good and eating is enjoyed. Hunger is the condition when the cells of the body have exhausted from the blood their supply of building and repairing material and *need* a new supply. The desire (hunger) for food, which a well person feels periodically, is the *demand* that the cells (Nature's agents) make for *more food.*

When the demand is answered by providing a new supply, the hunger ceases until the supply is again exhausted. And thus, as often as the supply of food elements is consumed, the *tiny cells* set up their cry for another supply. Perceive, hunger is evidence of the active and healthful condition of the cells; and, as the body is composed of cells, it indicates a healthy body. But when the material man can not choose a few articles from the following list of table foods—meat, chicken, eggs, butter, fish, potatoes, bread, pancakes, milk, syrup, honey, sugar, cream, coffee, tea, and water—about ninety times a month, his *appetite is poor* and indicates a diseased or unhealthy condition of his body.

PERIODICAL SLEEP.

A Normal Condition Necessary to Health and Life.

Sleep, periodically, is a normal condition and as necessary to health and life as food and drink. I copy the following matter from my book "Man: Body, Mind, and Soul":

"Sleep is rest, the condition of inactivity and repose in which the brain and entire nervous system share and recuperate. Sleep is the condition of rest and recuperation, during which there is more or less complete suspension of consciousness and of the power of voluntary action. It is an important normal condition, occurring periodically, indicating specially repose of the brain and nervous system. It is the only form of complete and general rest."

While man is awake, the constant activity of the mind and its mental operations keep the brain and, more or less, the whole nervous system active. This causes wear and tear of the nervous textures

and deposits in them of effete, thrown-off waste products proportional to the work done. Thus a large amount of physical energy is being constantly expended; and this, too, more rapidly than it is reproduced. Wakefulness is a specific, positive condition, in which energy is consumed more rapidly than it is restored. During this period of activity a portion of the animal tissues are worn out and the waste, dead matter *accumulates* faster than it is carried off, by the blood, out of the way.

Sleep is the opposite condition, the negative of awake, being a state of general repose, during which the expenditure of vital force and energy is reduced to the smallest amount consistent with safety to life. The brain is now inactive, consciousness and will-power suspended. The movements of the heart, lungs, and of other organs that perform either dynamic or secretory functions are each *less active* during sleep. Nutrition and restoration of the nervous tissues go on *more rapidly* than the wear and waste, so that there is an *accumulation of vital force and energy* preparatory for waking and the next period of activity.

Among the more distant causes of sleep may be mentioned the activity of the brain and nervous system, causing wear and tear exceeding during wakeful activity nerve-nutrition and restoration, bringing *absolute necessity* for a periodical cessation of physical activity, to avoid actual destruction of the brain and nervous system. But for the immediate cause of sleep, I think that is to be found in the diminished supply of blood in a fatigued brain. Activity brings an increased supply of blood to any organ and keeps up the supply; but after a time fatigue comes, first to one part of the brain and then to another, the blood-*supply* is *diminished*, and sleep comes, first to one part of the brain, then to another, and *ought to have its way*. Sleep is a physi-

ological function of a healthy nervous system, and ought to continue, in each individual case, until the effete, worn-out matter—portions of worn-out tissues—is carried off by the proper channels (the kidneys being one of these), and all wear, waste, and energy restored. When, during sleep, all this marvelous work has been accomplished, sleep will have been successful, and awaking occurs.

An unreasonably short period of sleep, as four or five hours, is stated by some as sufficient time for complete recuperation; but in far more cases *seven or eight* hours are necessary to restore full bodily energy. Age, sex, and other considerations, as of temperament, climate, habits, etc., have their influence. Thus, in childhood and youth, when the processes of bodily growth require specially large expenditures of energy, sleep needs to be frequent and long-continued. In adults, persons of full growth, where wear and tear only require to be restored, less sleep is required. But again, in old age, when repair is more slowly and imperfectly effected, more sleep is necessary to maintain health and vigor. When a person awakes, after sleeping a sufficient number of hours, still feeling jaded, worn, and exhausted, there is indication of disease and consequent failure of the animal textures to successfully do their work of reparation. Habitual "late nights" and voluntary forced loss of sleep establishes the habit of too short sleep, which, in time, is sure to be followed by nervous inability to sleep, insomnia, nervous prostration, loss of beauty of complexion and of flesh, brain-exhaustion, and (shall I say?) *premature old age*, and possibly insanity. The average loss of one hour's sleep amounts to a loss of *forty-five nights' sleep, of eight hours each, in one year*, and will bring on *nervousness, headaches, rheumatism, pale face, gray hair*, and *old age* more rapidly than

two hours added to each day's labor. Ah! the government of Nature does not fail to inflict severe penalties for violations of its laws.

MOUTH-BREATHING.

Its Pernicious Consequences.

A too common and very damaging habit is that of breathing through the partly opened mouth, instead of the nostrils. Everybody ought to keep the *mouth shut* and breathe through the nose, which does important work in connection with breathing. Air, when inhaled through the nose, as it ought to be, is so *warmed* in passing over the blood-warming tissues of the nasal cavities as to render its temperature (in cold weather) nearly equal to that of the body. Another important work is the moistening of air as it passes through the nostrils, which is necessary; and, too, air, in passing through the nose, is *filtered*—freed of dust, etc. Air breathed through the open mouth is neither properly warmed nor moistened nor filtered. Air inhaled through the partly opened mouth is cold, *dry, and irritating;* and, coming in contact with the larynx, trachea, and the bronchial tubes, often *causes inflammation of the throat, hoarseness, cough, enlarged tonsils, and loss of voice. An abnormally short and thick upper lip, projecting upper teeth, and defective hearing* result from open-mouth breathing.

The nose and nasal cavities are *decreed agencies* for conducting air to and from the lungs, and any other way is abnormal and *punished* by diseased conditions, to say nothing of the unnatural and awkward appearance of one who makes a *yawning fly-trap* of his mouth and lips.

THE WONDERFUL MENTAL MAN.

A Man without Bones, Flesh, and Blood.

His Marvelous Faculties and Wonderful Powers.

We are astonished by the magnificent beauty and grandeur of material things; and we marvel at the wondrous wisdom and the omnipotent power of the Creator of the material man. But the world, with all its fascinating beauty and wonderful mechanism of material things combined, is not nearly the best nor the loveliest nor the most desirable of created things. There is another part of the *astonishing* works of the marvelous Creator that is far more important and far more lovable than all material creation. It is the mental, spiritual man—in his normal (natural), unperverted state—the immaterial (not of matter), invisible man, called *mind.* Beautiful, charmingly beautiful, are the visible, tangible, animate, and inanimate material things of this *magnificent* world. Surely cold is the heart and dull the head that can gaze upon the charming, wooing material beauties planned and made by an *omnipotent* Creator and not be awakened, incited, and stimulated to keener, livelier appreciation and greater admiration of such things and of Him who planned and created them! In their adaptability to please and delight mankind is proof, positive proof, of their Creator's *design to woo and win* the affections and love of His creatures. But the mental man—the human mind, intellect, reason, thought, sympathy, admiration, affections, and love—these things that are invisible, immaterial, mental (spiritual), are far more beautiful and far more lovable than anything so comparatively coarse as visible, tangible, weighable matter. The love of children and of clean,

pure-hearted men and women as far exceed in merit and value all material things as the brightest noonday sun exceeds the glimmering light of the smallest and most distant twinkling star. While the wondrous and marvelous things of physical creation would seem to be matchless; yet, in the creation of mind, the Creator has far exceeded the wondrous things of physical creation.

It is this marvelous structure of intelligences that I call the mental man, and it is the same wondrous mind as those (minds) that governed our fathers and our grandfathers and great-grandfathers on and on back to the time of Adam and Eve. And I know of no sufficient reason to doubt that this same marvelous mind will continue to govern mankind during the future generations. It is the mind which some people call the "objective mind," and is the mind about which we need to be *most concerned*, because it is our master and is liable to be perverted and go wrong, bring ruin upon itself and damage mankind.

When the Omnipotent had created the charming faculties of mind (the mental man) and, finally, had created the mighty faculty of love, and had willed that it should govern, it would seem that in the unequaled and matchless goodness of love was the crowning work and the limit of His wisdom and creative power, if there were any limit to His wisdom and power. Oh, how icy cold and unnatural is a man without inspiring love for mankind! and oh, how bad, how poor is a man without love of humanity! Millions of people have sadly experienced that without love and loyalty from whom love and loyalty are due life seems not worth living, except it be to live and work to benefit other people, as we ought, and as *thousands are doing*.

Then let us study and *analyze* this wonderful mental man, in whom is *love*, and all the elements

of ideal manhood. As the word *man*, as I much use it in this book, is of both genders and includes both sexes, one analysis will suffice for both male and female. I assume that the mental man is an immaterial, spiritual being; and desire the reader to note that the word *immaterial*, much used, means *not* of material or matter, and that *material* means *of* matter.

His Faculties and Nature.—We will have a far more intelligent and far more satisfactory mental view of the invisible, immaterial mental man by having a definite and comprehensive knowledge of each of his marvelous mental faculties (powers), and far more practical, useful knowledge of their normal and their abnormal nature. The usefulness and the value of anything material comes by practical knowledge of its nature. And this fact is no less true of *mind*. Knowledge is a product of experience. But all knowledge obtained by the personal experience of any one person during a lifetime is very limited, and comes too late to save the person from damaging and irreparable mistakes. Wherefore it is the knowledge that has been obtained by the recorded or historic experiences of millions of people that is absolutely necessary to inform, enlighten, and uplift each succeeding generation to a higher and still higher, more useful, and purer sphere of life. Remember, truth is things as they were and things as they are. It is absolute *truth* that no person can know much of what is known who knows only what he or she has learned by personal experience. It is because many people are too stupid or too self-sufficient to learn by the *experiences of other people*, that so many are incompetent managers, and so many are caught in snares, traps, and pitfalls, the like of many of which have been used for centuries to rob the unsuspecting and the ignorant of money, property, and virtue.

But of all sorts and degrees of ignorance, there may be no other nearly so productive of evil consequences as the now-prevailing ignorance of psychology—of the mental man, of the nature of the many faculties of *mind*. While the material man (the man of matter) is a physical structure of bones, muscles, tissues, nerves, etc., in which is vested his physical life, strength, and force, the mental man is a spiritual structure or organism of intelligences, not of matter, but of many faculties (powers), in which are vested his spiritual life and executive ability—his intellectual, secular, and moral forces.

The vast and like importance of each and all the many parts both of the material man and of the mental man can best be comprehended by analogy or comparison. The material man is composed of many physical parts, as the head, heart, lungs, arteries, veins, brain, nerves, stomach, liver, kidneys, bowels, legs, feet, arms, hands, etc. Each of all these, and many other parts, has its important work to do, necessary to keep the one man in a normal, healthy physical condition. So, too, the mental man is composed of many mental parts (mental powers), called faculties, each having its vastly important work to do, necessary to keep the mental man in a normal, harmonious psychological condition.

Many people comprehend the physical nature of the material man and the importance of keeping each of his organs in a normal, healthy condition. But most people do not know the psychological nature of the mental faculties well enough to comprehend the vast importance of keeping them in a normal, harmonious condition.

Mental Faculties.

Some of the secular and business faculties of the *mental man* are: intellect, intuition, conception,

thought, reason, meditation, perception, memory, will (volition), energy, decision, industry, courage, aspiration, love, pleasure, happiness, sorrow, and regret. Some of his *moral* faculties are: sympathy, kindness, respect, esteem, appreciation, friendship, love, fidelity, benevolence, honesty, truth, conscientiousness, sincerity, purity, prudence, modesty, chastity, virtue, temperance, sobriety, abstinence from evil, self-respect, faith, hope, pleasure, happiness, sorrow, grief and repentance, and hatred of evil. These, his mental faculties, I conceive, are some of the elements or composition of the mental man. They are the sources of mental force and, when normal (unperverted), are in precise line, accord, and harmony with the mental laws of Nature, and incline and *predispose* him to love and defend the principles that constitute such laws.

Perceive, while the material man is a living *mechanical structure* of physical forces *without mind;* the mental man is a living *spiritual structure* of mental forces *of mind.* We know that the elements (the composition) of the material man are of living matter—that each element is alive, possessing animal life, instinct, and physical powers; and we ought not to doubt that the elements (or composition) of the mental man are of living spirit (not matter), and that each element is a faculty possessing spiritual life, reason, and spiritual powers. As it is not convenient to write or talk about anything that has no definite name, I found it necessary to enumerate and name the elements or faculties composing the mental man, and to enumerate and name some of the mental principles which, being laws of Nature can not be violated without a *penalty* following, to punish the violator. The name of each faculty indicates its normal nature and also the name of the law with which it harmonizes. Each faculty is designed and adapted to keep its owner good and

in accord with one of Nature's mental laws, called by the same name as the faculty. Thus the faculty of honesty is in accord with Nature's moral law of honesty. In short, I give one set only of names for the mental faculties and the mental laws of Nature. When a faculty is normal, it is a mental force in accord and harmony with moral principles, and doing good. When a faculty is abnormal, it still is no less a mental force, but out of accord with some moral principle, and doing wrong.

Nature's Mental Laws.

Men have entertained many differing opinions of the mental man, and, whether they consider him material, spiritual or corporal, Nature goes right on and on enforcing her beautiful laws, heaping rewarding comforts and blessings on the Creator's loyal subjects and inflicting and punishing millions of disloyal; and not even one of Nature's principles is repealed or in any way modified by men's opinions. Millions of men and women, stupidly disloyal to the Creator and to their own true, normal nature, shut their eyes mentally and refuse to see and profit by the sad experience of other millions who are afflicted and suffering Nature's penalties—mental and physical.

Call the mental man whatever you please — whether you consider him material or immaterial— he is as much subject to *mental* laws as the material man is to physical laws. The mental laws of Nature are as numerous as Nature's physical laws, and as *real* as the laws of gravitation or of contraction by cold and expansion by heat; and penalties are inflicted upon every violator of mental laws, without the aid of human witness, judge, or jury. Mental laws are distinct and different from Nature's physical laws in that they consist of mental (not physical) principles, and pertain to and concern

mind (not matter), and affect directly the mental man and have no reference to the material man. The mental man is the principal of the two-fold man (see Index), and the material man, whom I have analyzed, is the other fold, and is the servant of the principal. Their relationship is, as it were, that of master and servant. The mental man, being the master, is personally responsible, morally, for whatever is done by the material man.

Love Governs.—Every normal faculty or element of the mental man is governed by natural love for the principle or law of Nature for which it stands; and every abnormal or perverted faculty is governed by perverted love for things and ways and means that oppose the moral principle for which it did stand before it was perverted.

One can easily know, if he will, what *is a moral law*, by observing the penalty which, sooner or later, follows the violation of a certain moral principle; and he may know the *penalty* by its *following the violation* and punishing the violator. No mental principle, designed to protect the purity of mind, can be violated without corrupting the mind of the violator. The moral laws of Nature are designed to restrain and punish the disloyal, but not to govern the loyal; as, in his normal nature, man is governed by the moral principles of his *own nature*. Being in full sympathy, love, and accord with Nature's moral laws, he is not governed except by the laws or inclinations of his own nature—by his hearty free-will loyalty to moral principles. The normal man is one whose spirit and affections are in accord with his own normal and good nature. He is the *ideal man*. Thus the ideal man is governed by or in accord with the moral principles of his own nature, and not by civil laws.

Man is, as I have said, good *normally*. With his composition—his mental faculties—predisposing

him to good thoughts and good deeds, how can he be bad except by a great change in his normal nature, caused by mental corruption? Mind (the mental man) is as easily corrupted by mind corruption as is the material man by corrupting matter.

MENTAL HEREDITY.

Its Wonderful, Marvelous Powers.

Superior and Inferior Minds.

The spiritual or mental composition or elements of the infant, whether normal or abnormal, are the same as those of its father and mother, but in their least developed state. He is a marvelous spiritual structure—an invisible spiritual being. He inherits nothing from his material parents, as flesh and blood transmit no element to mind or spirit. As, under the decreed laws governing creation, every fruitful thing produces of its kind, therefore flesh and blood neither "count" nor "tell" in the creation of the mental man. Because of this law of Nature, there are many thousands of parents who are remarkably well developed in bone, muscle, and flesh and are powerful men and women physically, whose children are far below the mediocrity or average intellectually of children whose parents are weak physically. It is evident that under the inflexible laws of Nature the mental infant is in possession of elements and mental qualities of the same sort and character as those of one or the other of its parents, and that it is as good and as bad, in its nature, as the parents were when it was conceived. Under Nature's laws, so remarkably well enforced, parents can no more transmit to their posterity a mental quality or element not possessed by one of them than an acorn can create an apple-tree.

In obedience and loyalty to Nature's laws governing creation, the mental infants of parents who are truly and in fact Christians, and therefore in full accord and harmony with Nature, are as good as Adam and Eve were when they were placed in the Garden of Eden. If neither of a child's parents is willfully (willingly) bad, their children are mentally pure and faultless until corrupted; and, in my opinion, a large per cent of toiling men and women are neither willfully nor willingly bad. But it is awfully unfortunate for hundreds of thousands of children that their parents are desperately corrupt and have transmitted evil inclinations to their children. Because of these scientific facts and differing inheritance, there is a vast difference in the amount of inherited mental strength of each constituent element or faculty of the mental man from birth; a difference that continues through a whole lifetime, giving one person far greater force of mind, will, and character than is possessed by other persons — a difference in mental capacity for goodness or for badness. Unfortunately, it is a capacity which, if of bad parentage, may do great harm to humanity. It is not a difference resulting from a difference of physical vigor and strength of the material infant, not a consequence of stronger or weaker physical body and brain of the two-fold infant, but is an inherited mental difference, which, in the stronger, manifests itself in the thoughtfulness of the small child, showing eager desire to learn about things it does not yet comprehend. And this superiority of mind is seen in conversation with the adult, and manifested in much the same way as by the child. Many thoughtful, intelligent questions, evidently reaching out for sensible and useful information, followed immediately by silence long enough for thought and some meditation on an answer worth consideration, *indicates* a superior

mind. Few or no intelligent, searching questions, little or no listening, much talk, little or no bright and instructive thought expressed in conversation, and a face too smiling or laughing when it ought to scowl or frown at immodesty, rudeness, and impropriety, are each strong indications of a very *inferior* mind. As to talk: conversation is the oral exchange of thoughts. Many intelligent people like to talk, but have sense enough to restrain their tongues from monopolizing time.

The mental infant inherits from the minds of its parents many mental peculiarities and oddities, besides intellectual strength and weakness. It inherits abnormally weak or strong passions, temper, emotions, likes and dislikes, etc. It inherits from its mother what were or may have been temporary conditions of her mind at a certain period, as conditions of sadness and of cheerfulness. A friend, who has two sons, young men, one of whom is bright, happy, and cheerful all day long and the other dull, gloomy, and seemingly sad and unhappy all day long without any apparent cause, told me that during the nine months preceding the birth of the sad and gloomy son he was in financial distress, and that his wife, the mother of the gloomy son, was constantly troubled, worried, gloomy, and sad; but prosperity and happiness came to his home, and during the corresponding period preceding the birth of the cheerful son his home was one of joy, and his same wife cheerful and happy all day long. Some are born murderers. Ah! yes, she transmits tendencies to lewdness, vice, lasciviousness, etc., if such evil desires are entertained and control her mind and affections during the certain period.

MENTAL FOODS.

A Thought Is Mental Food.

Feeding and Developing Faculties or Powers of Mind—A Mental Man the Product of His Thought.

School-Books and Schools.

Mind (which is the mental man), under favorable conditions, is always growing and expanding, but never fully grown; therefore a supply of mental food is always needed to maintain his never-ceasing growth. Notice this vast difference in the nature of mind and of body in regard to mental and physical growth. There is a big difference in the sizes of material men, but this difference is not nearly so great as the difference in the sizes of mental men, some of whom are giants of monster size and mental power acquired by growth and development of the elements or faculties of mind. As the mental man never stops growing and expanding while he is being well fed on good mental foods, what his size will be depends on his mental appetite and the continuance of supplies of suitable (moral and instructive) mental foods. The mental infant must be developed by mental foods before he can become a man. All his elements—the mental faculties of which he is composed—are in their least or but little developed state, as little developed as are the elements of his physical body; and he is as weak and deficient of mental force and capacity as the infant of bones, flesh, and blood is of physical force and capacity.

Milk, bread, and meat will develop the infant of material—of bones, flesh, and blood. But table foods do not feed the mental elements of a baby or man. It is failure to feed aright the mental or spiritual man, aside from the material man, that produces the lean, scrawny, emaciated, and dwarfed mental skeletons, of whom there are many. Mental foods are as necessary to develop the elements of the mental man as table foods are to develop the elements of the material man. A vast number of mental faculties are the elements or composition of the mental man; and each faculty will be dwarfed or perverted if not well and timely fed, individually, beginning with the infant, who has inherited, from the mental elements of its parents, scores of elements, all like, in their nature, those of its parents, and each in its least or but little developed state. These elements grow and develop but little before the child is old enough to think and meditate. But from the time that he thinks, the elements of his mind feed on thoughts—on what he thinks.

Thought is mental *food*. Eating bread is *feeding* elements of the material man, and bread is the food. So, too, thinking a thought is feeding an element of the mental man, and thought—that which is thought, as an idea, mental conception, or opinion entertained and approved by one's mind—is the food. Thoughts differ widely in their nature and their influences as elements of mental foods. Some thoughts develop secular and business faculties and capacity; others, moral faculties and capacity. Thoughts about business and secular matters, and concerning no moral principle or question as to what is right morally, feed and develop business and secular faculties; but any thoughts about business or other matters in which a *moral principle* is concerned, and a question as to what is right morally is regarded, feed and develop moral faculties and moral capacity. Table

foods develop and strengthen the material man, while mental foods develop and strengthen the spiritual or mental man.

Every mental man is as really the product of thought as the material man is the product of table foods. And if he is not as good as he ought to be, it is because his thoughts have not been as good as they ought to have been. If a man's daily mental foods are clean and pure morally, his spiritual body or mind is clean, uncorrupt, and strong morally. But, if his daily thoughts, which are mental food, are unclean and impure, his spiritual body is corrupt and weak morally. Wherefore the mental man is the product of his thoughts as really as the material man is the product of table foods.

Utterly unalike in composition and force, the visible elements of the material man, being of matter, feed on matter, which produces matter and physical force; while the invisible elements of the mental man, being of spirit or mind, feed on thought, and his elements produce spiritual force. Thus material foods feed and develop the man of matter; and thoughts, being of mind (not matter), feed and develop the man of mind. Bread and meat of the right sort feed the material man and develop his physical muscles, nerves, and strength; but it is thought of the *right sort* that feeds the mental man and develops his spiritual muscles and nerves and his intellectual and moral strength. While corrupt table foods disease and weaken the elements of the material man, corrupt food-thoughts do not weaken the elements of the mental man, but corrupt his moral reason and *pervert* his will, affections, and love, and turn his faculties against whatever is right morally. Notice this very significant difference in the effects of corrupt material and mental foods, indicating longer life for the mental than for the material elements. Because of these facts, it is not

uncommon that, on a death-bed, the mental faculties are perfectly normal up to the time of the death of the material man; and these things indicate widely differing and distinct natures and lives of the body and mind.

Mental Strength by Development.

Strength and force, whether mental or physical, is acquired by development: physical strength by developing bones and muscles; mental strength by developing mental faculties. The mental man's strength and force lies in the mental elements or faculties of which he is composed as really as the material man's strength is in his bones and muscles.

The more nearly perfect the development of his mental faculties, the stronger he will be. If a child's normal faculties, both the secular and the *moral*, be largely developed, he will be strong intellectually and morally. A child's faculties, secular, social, and moral, are very numerous; and, to become the elements of an ideal man or woman, each faculty *must* be largely developed by suitable and timely feeding of each. Each mental faculty is of a nature differing in some way from that of another, and each has its own *function* and work to do and feeds on elements of thought of a nature like its own. To deprive any one of the mental faculties of thought-food of its normal nature will result in non-development, unless corrupting mental food be obtained, followed by perversion and corrupt development, which produces immoral affections and love. The development of one's secular and business faculties is important to aid him to accumulate necessary money and property; but the large development of his moral faculties is *vastly more important* than wealth in money and property. Most important of all developments is that of one's faculties of moral reason, will, affection, and love; each of these in line and accord with all moral principles, because

moral principles are the *higher* laws, and are respected, reverenced, and loved by everybody whose moral faculties are rightly developed. When the faculty of love is not largely developed *for moral principles*, there is very great danger of its being perverted and thus becoming abnormal. There are many thousands of children whose moral faculties or powers are so dwarfed, starved, and weak morally, by parental neglect, that they will be easily perverted when they go from home and become associated with immoral persons. And the unfaithful parents will be accountable!

Love governs mankind. Love ought to be restrained from error and regulated to some extent by reason; but in many cases the faculty of love seems to be much stronger than that of reason, and seriously misleads persons over whom it has too great power. When morality is violated, love leads to vice and *ruin*. As a man's moral faculties are, in fact, the *higher law of his nature*, when unperverted, all his other faculties are subordinate. Wherefore a man's reason, affections, love, and will, *when normal*, are subordinate to and controlled by his moral faculties. When one's reason, will, affections, and love are not controlled by moral principles, it is because his *affections* are perverted.

The moral principles are moral laws of Nature, decreed by an omniscient Creator; and are, no doubt, as old as the creation of man. They are re-enforced by the New Testament, and are the only safe, correct, and infallible guide to mankind in all the affairs of life. No man ever went wrong in a matter, consideration, or affair in which he was guided by moral principles. It is astonishing that rules for the guidance of mankind, so good as moral principles, have enemies and opponents. But, in fact, every moral principle has millions of bitter and determined enemies and opponents; and most of these

millions of opponents are people whose moral faculties were *not fed*, as they ought to have been, during childhood and youth, on a variety of moral foods, such as was necessary to awaken and develop the amount of moral love, backbone, muscle, nerve, and courage required to protect them against the evil and perverting influences of the opponents of moral laws and to save them from perversion, and consequently they are perverts. Truth is stronger than fiction!

Nature of Mental Foods.

As men are governed by their *affections and love*, the only way possible to fortify them against the disloyal and corrupting influences of perverts is by strengthening their affections for whatever is right morally, by the development of greater love for the moral laws. In the world of mind, as in the world of matter, every productive thing begets its kind and is fed and developed by food of its kind and nature. Therefore, under the mental laws of Nature, thought in accord with reasonableness begets and develops reasonableness; anger begets and develops anger; sympathy begets and develops sympathy; love begets and develops love; honesty begets and develops honesty; friendship begets and develops friendship; kindness begets and develops kindness; dislike begets and develops dislike; hatred begets and develops hatred; dishonesty begets and develops dishonesty; selfishness begets and develops selfishness; vice begets and develops vice; and virtue begets and develops virtue. Thus the sentiment or *principle involved in a thought is its food element*, and indicates the nature of its influence, whether it be moral or immoral. An element of table food feeds and strengthens a like element of the human body. So, too, does an element of thought. If, in conversation, a thought conveyed has reference chiefly to and favors the moral law

of truth, or truthfulness, it feeds, stimulates, and strengthens the mental faculty of truth, or truthfulness. Every thought favorably entertained by one's mind is, as it were, a morsel of mental food, and feeds, to some extent, one or another of his many mental faculties. No one thought feeds all one's faculties; nor does any one line of thought pervert all. Wherefore it is the nature of an element of thought to feed one of its own kind. If moral in its nature, it feeds one of the moral faculties; if immoral, its influence tends to mislead and *pervert* a moral faculty. Thus the faculty of honesty delights to feed on thoughts favoring honesty; but the same faculty, when perverted, delights in feeding on thoughts favoring dishonesty. The feeding of one's normal faculties, but not the abnormal, is co-work with Nature. The mind of every child ought to be fed moral food only, as though all its faculties were still moral and good, whether they be moral or immoral; as every thought upholding a moral principle feeds and strengthens the moral faculty of mind concerned, or to which it belongs. If a faculty has been *perverted* by bad thoughts, it may be *converted* by feeding it good thoughts.

Right Ways of Feeding.

Each faculty of mind possesses power to learn one thing at a time; power to remember, and power to forget one thing at a time. Instructive lessons in arithmetic teach the student nothing in grammar, and lessons in grammar teach nothing in arithmetic or spelling; lessons in geography teach nothing in other branches. All things need be studied, taught, and learned separately—one at a time. So, too, of every moral principle: each must be upheld, recommended and taught in *separate* lessons. The larger part of one's thoughts during school life are secular, domestic, mercenary, and selfish, and have

but little or no reference to any moral law, and consequently no moral or refining influence upon mind. Nearly all thought in the study of lessons in books used in schools and colleges—including books of many arts and sciences—is secular, and feeds and cultivates faculties of mind devoted to the subjects of such books, and not to questions of moral law or equity. Any literature that does not uphold and advocate a moral principle—a moral law—has absolutely no refining influence. Many thousands, perhaps millions, of young people have devoted years and years to the study of school and college books and literature and listening to the correspondingly secular verbal lessons of their teachers; while, because of neglect to feed and develop their moral faculties, they became more and more selfish and immoral from year to year. Thoughts and studies in which no moral question or principle is involved are neutral, or secular, and can have *no effect* on one's moral faculties, and so do not develop moral character. Lessons obtained from most school-books inform, educate, enlighten, and develop the secular and business faculties, but neither the moral faculties nor the moral affections of students. Young men and women have studied music and so cultivated their voices, ears, and fingers as to become fine musicians; while their moral faculties were neglected, *perverted*, and became grossly immoral. Thought stimulates the mental man somewhat as bread and meat do the material man, and incites to deeds of the same quality and nature as the thought. Common schools, academies, colleges, and universities teach what is right, as in arts, philosophy, and science — things which have little or no reference to moral principles and what is right, viewed from the moral point of view.

Right, in the moral sense, can only be taught successfully by *contrasting* things that are right mor-

ally with things that are wrong morally. No one posseses any useful knowledge of moral right that was not obtained by contrasting right and wrong. No one has any inspiring knowledge of the excellence of moral right that was not obtained by holding up to mental view and contrasting right and wrong. *How* could one know and believe that right is better than wrong if he had not learned about the damaging evils of wrong?

No child can be successfully taught to love right before it has been told of and induced to hate wrong. Love of right and *hatred* of wrong make love *doubly* strong! The child learns what day is by contrasting light with darkness, and what cold is by contrasting cold and heat. No man could have any love for health if he did not learn about fevers, pains, and aches. Wherefore, in view of the above stated laws of Nature—of the mental nature of humanity—to develop one's faculties of moral admiration and love of right, justice, honor, morality, virtue, etc., moral right (not physical, mechanical, mathematical, or geographical, but moral) must be held up, and the good effects of right and the bad effects of wrong exposed to mental view, thus enabling the student to contrast in his mind the moral goodness of right and the immoral badness of wrong. By these natural means the faculties of moral reason, admiration, and love are enlisted, and *love of right and hatred of wrong* assured.

The Successful Teacher.

The successful teacher, whether in the schoolroom or the private home, must regard and treat the mental faculties, some of them as purely intellectual and secular, and others as moral, in their nature and works. We know that one faculty of mind can be largely cultivated while another of the same mind is greatly neglected; and that the former will be largely developed and the latter

much dwarfed. Use—actual, real, practical use—is both a mental and a physical law, affecting both body and mind. Thus mental foods and actual use are necessary to develop any one of the mental faculties, and especially necessary in developing the capacity of any one of the moral faculties. These, especially, require use; and if not used will be weak and pervert; and the victim of such perversion becomes selfish, unsympathetic, and cold-hearted.

Parents depend far, far too much on schools and school-teachers for the instruction and development of the *moral* faculties of their young people. The school-room is a very busy place—the students busy with secular studies, and the teachers with secular questions and classes, faithfully doing the work which they are *employed to do*. The "school-marm" is a precious thing. As a class, she perhaps has no equal, except the sincere, devoted, and loyal wife. And both her occupation and the places of her works are especially suitable—moral and uplifting.

Because of five to ten years' persistent secular, art, and scientific studies and consequent unequal development of the secular and the moral faculties, and the latter largely neglected at the homes of students, we may not expect fewer convicts to occupy the jails and penitentiaries of the United States during the present system of mind-development. The inequality of development of mental faculties and capacity is on the wrong side. It would be well for humanity if the unequal development were of the moral faculties. Thousands of parents are saying, when their sons and daughters go seriously wrong: "I always taught him [or her] to do right." And yet the truth is, millions of parents have *not taught* their children the elements of right; and, consequently, only a very small per cent of the girls and boys of to-day, at the age of twelve to fifteen, can enumerate the elements that constitute

right and morality nor the elements that constitute good character, and would not be able to enumerate the elements of bad character, were they asked to do so. (See article on "Character Valuation.")

MENTAL APPETITE AND MENTAL HUNGER.

Normal Conditions to Be Cultivated.

Be Alarmed if Mental Appetite Is Poor.

Mental appetite and mental hunger are *normal* conditions of a good, sound mind. Mental appetite is normal and manifests itself when the mental man feels a longing *desire* for instructive mental foods, to satisfy or quiet his anxiety for information. Mental hunger is *intense* desire for information. Thus keen desire for *useful* information is normal mental appetite; and hunger for the elements of one's mind calls for mental food. Mental appetite and mental hunger are conditions of the mental or spirit man; as natural as *physical* appetite and hunger of the material man. It is manifested by the young child in his *many questions*, seeking for information to feed his hungry mind. Every normal mind is often hungry for mental food.

Many most valuable lessons can be obtained by comparing things one with another. There are times when one does not really know, by looking at and considering a thing by itself, whether it is good enough or not. So let us compare appetites and see whether or not they are good enough.

The material man's appetite would be considered good only when he can cheerfully choose and relish all his meals, made up of some of the following articles of table foods: meat, chicken, eggs, fish,

potatoes, pancakes, bread, butter, milk, syrup, honey, sugar, cream, coffee, tea, and water. Three or four of these sixteen articles of food usually are the principal make-up of a full meal; and this diet is continued through a whole lifetime. Many people eat some of the articles in the above list as often as three times every day, or 1,905 times in one year, and would gladly and joyfully accept a chance to live a thousand years on the same foods, and would grumble if they were asked to go without a few meals occasionally. Surely, then, the mental appetite of a boy or girl, or of a man or woman, must be *very poor* when he or she fails to heartily relish and cheerfully feed the mental faculties of his or her mind on clean, pure, nutritious mind-foods, in as good or better variety and served perhaps fewer than one-half as often as the material man gladly feeds day after day, week after week, month after month, and year after year, through his whole lifetime.

But, while eating at more than two thousand different tables in many States, during the past seven years, I have often noticed that the condition in which foods are served makes a vast difference in one's appetite. The material man prefers much of his food served *hot*, and is greatly pleased when he has pancakes, potatoes, coffee, etc., brought to the table *steaming hot*. It is exactly so, too, with the mental man; he best likes his meals, especially if of a moral nature, steaming with *fervent* (boiling) sympathy and love. So, to succeed in feeding the mental faculties, let every meal (every little lesson) be seasoned with genuine good-will, sympathy, and tenderness of heart, and served in kind-hearted and loving words. Whether the moral faculties of one's mind be normal or abnormal, he as much loves sympathy, kindness, and love as the material man loves the hot cakes and maple syrup.

It is the teacher's good-will, tenderness of heart, warm sympathy, and love, together with the good and pure moral lessons, that co-work with Nature in manipulating and digesting mental foods and make good and strong *moral* character; while table foods make strong *physical* character. To produce men and women of good, strong *moral* appetites, begin the cultivation of their moral faculties by the time children are two years old; and the faithful mother who co-works with normal human nature, as suggested above, *can mold* the character of her children as really and effectively as a baker shapes cakes and loaves of bread.

So vast, so comprehensive are the possibilities of mental power and capacity that could be developed by the use of a greater variety of mental foods, suited in their nature to stimulate and develop faculties and capacities now but slightly developed, that it is not probable that the capacity of any well-balanced mind is at all nearly developed. We know that the average mind possesses a mental faculty capable of acquiring knowledge of higher mathematics; yet only a very small per cent of minds have any knowledge of this science above common arithmetic. And this absence of such knowledge is clearly because of non-development. And the mental forces and capacities of the moral faculties of the average mind are no more nearly developed than the mathematical, secular, and scientific faculties; in fact, the moral faculties are not nearly so well developed. Take, for illustration, the moral capacity of love. If this one and most excellent capacity were as much cultivated and as well developed as is the average man's mathematical capacity, there would be far, far less crime, and the number guilty and convicted of violating moral laws would be fewer, much fewer, than they are now, and the seats in the churches would be better patronized.

Poor Mental Appetite Alarming.

How can men and women be disinterested and unconcerned about their *mental appetites* and the absence of mental hunger? So vastly important, so needful is a keen mental appetite that, when it is *poor*, the person ought to feel as much concerned (and alarmed) as though he were exposed to small-pox. Neglect to feed the mental faculties starves and dwarfs them and results in small and poor mental capacity. The best remedies and restoratives are instructive books. Books of wholesome principles are the appetizers. I recommend books—but not books of frivolous and intoxicating imagination of imaginary people and things, suited to interest only minds as unsound, silly, shallow, and frivolous as the perverted minds of their authors; but educational and instructive books, books that inform and books that *convert and elevate* the mental man. A book is a store of mental foods; and, if the thoughts it puts into the minds of its readers oppose and pull down any moral principle, it is as dangerous as the company of an immoral man or woman. Intoxicating drinks intoxicate the brain of the material man; but books of extravagant imagination *intoxicate* the mental man—*the mind.*

There are many valuable books from which *information* can be obtained by a few days' reading and study, that would be a source of *pleasure* to the reader as long as he lives. One does not have to be in a school-room, along with a teacher, to get valuable knowledge from books. Sometimes when one feels but little or no appetite when he sits down at a table, it comes to him when he begins to eat. Food stimulates his stomach and produces physical appetite. It is so, too, of mental appetite for reading and study. Try it. Get a good school-book of such information as you need, or some other instructive reading—not a story-book

of amusing fiction or somebody's imagination, but far better is biography, or lives of noted men and women, especially those distinguished by their *good deeds* and good works. There is absolutely no need of most of the books called fiction, which are, in other words, books of the writer's *imagination*. The world, and this twentieth century, is too full of real life—of remarkable men and women, and of their great *works* and wonderful deeds—to need much, if any, imagination, as in *love-story* novels, which intoxicate the reader's mind and demoralize. It is better to read about people who have, *in fact*, lived and of their works and ways—things they really did—and about people who actually live now, and of their deeds, ways, and works, rather than about imaginary people and things.

Cultivate appetite for *mental enjoyments* and harmless pleasures, as in reading books. Instructive books ought to *interest and entertain* both the young, middle-aged, and old. How can anyone who really loves humanity be so stupid, or so selfish, as not to care how others have lived, what they did, enjoyed, and suffered? One who does not read books loses a large per cent of what ought to be a source of daily enjoyment—*even one-half the pleasure of life.*

MENTAL LAZINESS AND IGNORANCE.

Poor mental appetite for reading any such books as require close attention and study to comprehend indicates mental laziness. A person who will not do hard physical work, when he is both able and needs to, is lazy physically. There are many thousands of able-bodied men and women who inordinately love physical ease and pleasure, but hate physical work, because they are physically lazy. There are as many, or more, lazy, indolent, and

trifling minds. Many thousands of men and women (and some boys and girls) are *mentally* lazy.

A normal mind is not lazy. A person whose mind is in an industrious condition does not dislike and avoid or shirk hard mental work. A normal (natural) mental appetite—a longing desire for useful information—inspires an industrious mind to work cheerfully and hard for valuable knowledge, which can not be acquired without diligent mind work. Indisposition to do hard mental work, in search for useful, practical information, is a bad omen—a sign of an inferior mind; while a disposition to read frivolous, uninstructive, and mind-intoxicating stories indicates mental corruption and perversion.

MANKIND IS GOOD NATURALLY.

If a Large Per Cent Are Going to Everlasting Perdition, It Is a Crime to Cause the Birth of Another Human Being.

If it were true psychologically, as some good people seem to believe, that mankind is naturally desperately immoral, defiled, corrupt, and depraved, and that only a very small per cent ever are converted, it would be a sin—a monster crime—against humanity to give birth to a child. Illustration: If two out of three children born were, in fact, naturally *depraved* and not converted during life, the parents of the three children would be guilty of a far more than monstrous wrong against two of their helpless children—the two doomed (by Nature) to sin and perdition. Is it right, from a Christian or a moral standpoint, that any two human beings (or even one), born without their consent, shall suffer the torments of a sinful life, that one other per-

son only may be converted and *become* good? Two damned! one saved!!

If any such conditions were right, then it also would be equally right that a vast majority of mankind be and stay *distressedly* poor and helpless, in order that a *few*, very few may be rich, happy, and independent.

Inconsistent and Shamefully Negligent.

Every man and woman who professes to believe that human nature is naturally corrupt, depraved, and prone (inclined) to sin, and that a large per cent of mankind are lost because of sin, and yet do not get up early and hustle, hustle, hustle some part of *every day* to cleanse, purify, and convert their children and save them from a corrupt life and the torments of a future state of perdition, is entirely out of accord and harmony with their professions of faith and love, and grossly, shamefully, yea, cruelly and criminally neglectful of a most sacred and inexcusable duty they owe to their helpless children.

Do people in general really believe that their own children are better than their neighbor's? If they do so believe, *why don't they hustle* to convert their bad neighbors? Suppose a neighbor's house were afire; any good neighbor would run and hustle to help put the fire out. Is a neighbor's house worth more than the character of a neighbor and his family? If, in truth, a large per cent of our loved ones are allowed to become corrupted and perverted, something needs be done.

Better Depopulate the World.

If our little, smiling, laughing, helpless, innocent, inoffensive, loving, and confiding undeveloped humanity were born only to be corrupted, perverted, and, after a few years, die and be consigned to a place (or condition) of endless punishment, it were

better, far better, that all the earth be depopulated rather than that Hell be populated (perhaps crowded) with wailing, weeping spirits and gnashing, chattering teeth!

But, as humanity is naturally good, the accountability for his corruption and perversion must be charged to the *homes* and their environments.

Oh for the *truth* and consistency! If mankind were in fact as bad as it is quite generally supposed, the work of the Creator in the making of the first man would be a miserable failure and an awful *curse* upon humanity.

Because Normal Human Nature Is Good.

It is because human nature is naturally moral, uncorrupt, clean, pure, and undefiled that any mental uncleanness corrupts and defiles mankind. Because infantile human nature is naturally moral and in accord with the elements of morality, any element of immorality, being of a nature radically different, has power to corrupt. The power to corrupt is vested in the antagonizing differences between a child's normal nature and immorality.

If a child were corrupt and depraved normally, immorality would be in agreeable accord and harmony with its nature, and neither make it worse nor better. To illustrate: If one who has some corrupt butter were to add other corrupt butter to his, the butter added would not corrupt the butter to which it was added. So, too, if a child's nature were corrupt and depraved normally, immorality would be in accord and harmony with its nature, and make it no worse. Perceive, a physical corruption or poison has no damaging, no life-destroying effect upon the already dead body of a person. Just so, too, mental corruption can have no damaging, corrupting effect upon a mind already thoroughly corrupt.

Ah! truth—things as they have been, and things as they are—is far better than error. All history—the records during centuries—of the corrupting, demoralizing effects of immorality on human nature is absolute proof that man's normal nature is *moral* and in accord with all moral principles and law, and also is absolute proof that immaterial (mental) impurity is a mind-corrupter when entertained favorably by mind.

Yes, man is good naturally—not willfully bad; but always is wrong when he violates any one of the elements of morality. In a large per cent of the cases where man is accused of dishonesty, there is no intentional, willful dishonesty, the deeds and things condemned being much the same as would have been the deeds of the accusers under the same conditions. Much that is considered as dishonest sympathy with badness, as some of the decisions of judges and juries, is human goodness manifested in *moral sympathy* for weak, troubled, and penitent humanity.

As everybody is seemingly right as he sees personally from his individual viewpoint, every man ought to get the habit of frequently putting off selfishness and, by placing himself at the mental viewpoints of people whose views are different from his own, discover by comparison with other people's viewpoints whether or not he is really correct and right morally. These occasional views from the other fellow's viewpoints are important as safeguards against possible mistakes and errors, as many people become enslaved to false and deceptive ideas, obtained at erroneous viewpoints. Many thousands of people are mental slaves, especially on subjects in which moral principles are involved—principles that must be regarded to avoid errors. Everybody is wrong when his ideas and methods cross and conflict with a moral law; and is *right* when he sees, re-

spects, and reverences moral laws. Thousands are enslaved, yoked, and tied to wrong theories and bad principles by mental views obtained from wrong viewpoints during childhood environments, and seem to be unable to free themselves from the yokes of mental bondage. It is said of Abraham Lincoln that, while he possessed a tenderness of heart and sympathy with mankind that was clearly manifest in all the affairs of his life, he also had the excellent power and habit of putting himself in another's place and thus seeing things from other people's viewpoints, which enabled him to discover errors, reject wrong, and hold fast to whatever was right.

A Brave Struggle Against Poverty.

Life in many thousands of homes is a constant struggle for bread, meat, clothing, fuel, etc. Thousands are industrious, hard workers, but poor financiers. Many others, more gifted or better located, after long years of business struggle and success, become awfully distressed financially; and all these are entitled to hearty sympathy. Millions are so poor as to live in cheap and uncomfortable houses; toilers in every sphere of life, struggling for shelter and the necessities of life, who possess all the *charming* mental elements of humanity and are the peers (the equals), in intelligence, purity, mercy, and love, of any to whom they meekly bow and pay rents and interest. Thus human life, with far the larger per cent of humanity, is a desperate struggle, a constant, strenuous struggle, such as is entirely unknown to and uncomprehended by thousands of people, who, born rich, know nothing personally of the poor man's *brave struggle* with poverty and toil, common to mankind. Wherefore millions of men and women are *justified* in wanting every cent due them. Greater unselfishness would be *unjust* to the poor man's family.

And there are people who, under painful circumstances and *mental* distress, do things that they hate to do, as a drowning man will catch at a straw, though it belong to another man. And so, too, the poor man may *not* be a thief at heart, even though he be caught stealing a scuttle of coal, a loaf of bread, or a basket of corn. Poverty, actual need, cold, hunger, and financial distress are *powerful* temptations to dishonesty and other immorality—temptations that require very *strong* moral resistance. Such temptations to evil ought sometimes to be very generously considered by the public and in court by judges and juries. There need be no doubt that thousands of persons have been convicted and suffered long years in prisons for crimes which they would *never have repeated* had they been acquitted or pardoned. There are several conditions of mind under which one and the first crime *does not* determine or decide one's character. They are not the compulsory and forced, but the willful, willingly committed and *willingly repeated* crimes that prove, unmistakably, bad character.

But I desire not to mislead by creating *too great* faith in the goodness of mankind; as too much confidence may become a pitfall, trap, or snare to young persons. The fact is, there are many desperately bad, dishonest, and lewd men and women; and, as a warning to the female sex, I will tell what is the boast and pride of one brute-man whom I heard boast that he had personally, individually, degraded ninety-nine women. He was a man of affairs, of business, and considerable property. He said that he regretted that his female victims numbered only ninety-nine, instead of one hundred. He was old and decrepit. There was reason to believe that his victims were many. From a grossly immoral viewpoint—a mental view from which moral right, morality, decency, and moral love are excluded—one

sees little or no virtue and goodness in morality, and but little or no vice and badness in immorality.

But the morality—the moral love, virtue, and goodness of men and women—far exceeds all their *willful* badness. While it is true that one may hear every day of willful dishonesty, deception, false pretense, broken promises, betrayals, thefts, robbery, and murder, yet all these things are the evil works of a very *small per cent* of the vast total number of men and women. If one will look for and contrast the good, generous, and noble deeds of love, benevolence, and self-sacrifice, even to the sacrifice of life, a sacrifice which many thousands of men and women have made in voluntary efforts to save the lives of friends, he will find that the goodness of mankind far exceeds the badness. The vast majority of men and women are honest, conscientious toilers, busily engaged in the pursuits of proper and necessary labor. By a correct analysis of human nature one will find that there are, in fact, millions of people fully up to human idea of goodness; millions who are ideals of moral love, purity, and honor; millions, especially of girls and young women, who never have entertained and fed their mind on immoral and corrupting thoughts; and millions of children as pure and spotless as the angels in Heaven. The Lord Himself has said of these precious little ones: "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.) He meant that the young child is pure and faultless, until corrupted.

An Embodiment of Goodness.

It is said that "a spirit hath not flesh and blood." So, too, of the mental or spiritual man; he is *not* of flesh and blood, but immaterial. Powerful faculties of reason, admiration, sympathy, kindness, love, devotion, sincerity, truth, honor, benevolence,

will (volition), moral purity, and self-respect are some of the beautiful constituent elements of the mental man; and, as the work and fruit of each of these is an element of moral goodness, men, women, and children, in their normal, unperverted state, are each an embodiment of goodness. Behold the self-sacrificing magnanimity and the charming, fascinating moral beauty of the normal, undefiled, mental, spiritual man and woman. In their normal beauty they *far exceed* the beauty of the rose and the lily. Only perverts—such men and women as refuse to recognize and love the laws of Nature, which are the elements of morality—are bad. Oh, how inspiring and encouraging to noble life is unperverted, uncorrupted humanity! Oh, how beautiful is the beauty of a pure mind! Let us contemplate, meditate, and thus feed our minds on the fascinating, inspiring, and elevating beauty of genuine humanity—mental purity and love as uncarnal and loyal as that of an ideal sister for her own brother.

Far more uplifting, elevating, inspiring, and stimulating to good, brave, manly, and womanly deeds is the truth than the false, depressing, and demoralizing theory that man is a corrupt and totally depraved devil. Take your hat off to the poorest, humblest, and seemingly least consequential of genuine, unperverted mankind. It is unfortunate, very unfortunate for humanity that the time has come when many thousands of men and women are looking at the too large per cent of abnormal, perverted humanity and seem to be losing sight of our genuine and excellent human nature. If, while seeing only the deeds of criminals, one loses sight of the millions of good and pure-hearted people, he loses the powerfully refining and uplifting influences of genuine human nature. By loss of faith in the moral love and unselfish goodness of genuine humanity, vast multitudes are being deceived, weakened, cor-

rupted, demoralized, perverted, turned against right, and are ruined. Under the laws governing normal human nature, the higher estimate one puts on humanity, the more respectful will he be. The more he loves humanity, the more truthful and honest he will be in dealing with his neighbor. The higher one's opinion of mankind, the greater his inclination to generous deeds and nobler life. No greater robbery and deprivation can be inflicted on any person than the robbery and loss of one's respect for and love of genuine humanity. Oh, horrible, horrible, even the thought of such loss! It is a two-fold or double robbery; as it robs and deprives the person deceived of the natural outlet and flow of his fountain of natural love for humanity, and at the same time robs and deprives other persons of the interrupted and checked love to which they are justly entitled.

Because humanity is the most lovable of all things that we see on earth, an unoccupied house, to my mind, though it were a fine mansion, elegantly furnished, but without human occupants, would be a dreary jail—a heartless, loveless prison, a place of depressing desolation. I far rather would be in a cheap shanty with lovable humanity than in a palace of gold, elegantly furnished, and no descendant of Adam and Eve. To look at walls of glittering gold and furniture of pearl decorated with diamonds would mock and aggravate my affections and torment my love of humanity. Go, if one will go, into a country where there is no humanity, and, should he after a few months discover an old wheelbarrow, I suppose that he would greet it with some measure of joy and feel a sort of reverence toward it, because of the sacredness of human hands supposed to have toiled with it.

But there are some perverts. Each of the constituent elements of the mental man's marvelous

organism is a faculty—an operative power for good when normal and for evil when perverted. And each faculty of his organism is liable to be reversed — perverted — and the person becomes bad. We know that there are many thousands of desperately bad men and women; but many thousands are but a small per cent of many millions. When, by the bad influences of an immoral associate or by corrupt environments, one's normal elements (mental faculties) are perverted, the person becomes a *rebel* against the laws of his own normal nature, and a *traitor* to the decreed and excellent *government* of Nature. The good offices and normal working of his faculties being reversed, he becomes as dangerous to confiding, unsuspecting humanity as a fierce and hungry wolf among lambs. Yes, there is a mental process called perversion, by which any one or all of the elements of his charming normal nature may be perverted.

MENTAL CORRUPTION.

What It Is, Etc.

Pride and Pleasure.

Certain it is that no person can be right, personally, who does not know what are the elements of immorality. And it is equally certain that no person is at all qualified to have the care and moral instructing of a child who does not single out and teach what sort of thoughts and principles are mind-corrupters.

Many people there are who are quick to know and recognize any sort of physical corruption, any unclean material or matter visible to their eyes, but inexcusably expose their minds to dirty, nasty, hateful mental uncleanness, which is mental corruption.

Yea, many, many thousands of people carefully avoid and shun any visible corruption, while they recklessly expose themselves to invisible (mental) corruption and are polluted and go down, on and on down, to the lowest regions of depravity. During my recent eight years' travel and investigations and analyses of mental and physical conditions, I *saw* many thousands of people who were careful to keep their clothing, and many of them their bodies, from such dirt and uncleanness as can be washed off with soap and water, while they seem entirely unconcerned and undisturbed by the mental uncleanness, corruption, and filth of their polluted minds—filth that can not be washed off with any amount of water and soap.

Mental corruption and filth is as common, as prevalent as physical corruption. When one goes from place to place, from town to town, he may see, if he will, many places of *physical* uncleanness and corruption. The fact is, he will have passed no fewer places of disgusting mental corruption. Ah! mental uncleanness, corruption, and filth, as real as any that is of festering visible matter, is as common and far, far more harmful than any material corruption and filth that can be found in the nasty sewerage of any town or city.

It is because of limited and unpsychological cultivation of the moral faculties of minds during childhood and youth that many victims of such neglect are unable to take a correct viewpoint and get a right *mental view* of mind-corruption, and consequently have but vague conceptions of its obnoxious, harmful nature. Wherefore there are millions of people who, if asked to tell what constitutes (or is) a mental corruption, and how one may know and shun or avoid it, could not give an intelligent and instructive answer.

As mind and matter are distinct and do not mix and mingle, we must look elsewhere than in matter for mental corruption. Dislike of morality or of any moral principle is mental corruption. Any thought or sentiment whatever that opposes or is opposed to any moral principle or element of morality is a mental corruption, and will corrupt any mind that entertains it. Any immoral principle is a mind-corrupter. Any thought unfriendly to a moral principle or law is mental corruption. Any mental feeling and sentiment out of accord and harmony with Nature's laws of morality is mental corruption. Envy, covetousness, selfishness, malice, lust, and infidelity—each is a mental corruption. *Pride* is an extremely obnoxious, hateful, detestable mental corruption—corrupting one's affections and creating greater love of dress and personal self-display than its victim's love of humanity. The Bible tells us that God *hates* a proud spirit. (See Proverbs.) It is said that the love of money is the root of all evil. But the time has come when the excessive love of pleasure is more nearly the root of evil. Immoral love is a mental corruption; and so immoderate love of pleasure is a most damaging mental corruption. Immoderate love of pleasure leads the people of this twentieth century into *all sorts* of immorality. Men rob and murder not so much for the money as for the *pleasure* they expect to get in the things that money will buy. Wherefore *pride* and *love of pleasure* are two extremely harmful mind-corruptions. Mental corruptions incite and cause all manner of immorality.

Love of pleasure—as of society, entertainments, games, amusements, and personal gratification—is corrupt and *excessive* when it makes a person willing to spend money for such thngs that is needed to pay for property, clothing, groceries, etc. It is one of the most degrading mental corruptions and

has corrupted the minds and induced millions of men and women to sacrifice honor, character, virtue, and to betray their purest and truest friends and sinfully violate their most sacred pledges—all these things to take up wth corrupt, carnal-minded but *social* villains, to gratify their excessive love of pleasure. The male members of the big and ever-increasing class of seekers after pleasure are very sociable, friendly, talkative, human vultures, who soon tire of their superficial, silly, shallow, and foolish female victims and then easily desert them, which they are sure soon to do.

PERVERSION AND PERVERTS.

A Change of Mind from Good to Bad Caused by Mental Corruption.

We often hear the word *conversion* used during a revival meeting, but do not often hear the words *pervert* and *perversion*. *Pervert* means to turn from good to bad, from right to wrong; wherefore a person must be perverted, if he is good, before he can be converted. As a noun, *pervert* is used as the *name* of a perverted person—one who is bad. A pervert is a person whose esteem and valuation of morality are far too low. Perversion is a change of one's opinion of moral principles—a lowering and decreasing of one's esteem and valuation of morality, an abnormal, corrupted mental condition of the *moral* faculties or powers of reason—and concerns and affects directly the moral faculties of one's mind.

The moral faculties, when normal, uncorrupted, are regulated and guided by love of the principles of morality, and are the only safeguards against mental corruption. They disapprove, reject, and refuse to entertain any impure, corrupting thought,

and thus filter and purify one's mind and protect it from perversion.

Perversion, then, is the corrupted condition of one's mind when a too low valuation is put upon the elements of morality. The normal (ideal) man puts a vastly higher valuation on honesty and virtue than on anything that he can gain by dishonesty, immorality, and vice. But the *pervert* puts a higher valuation on things that he can gain by dishonesty and vice than on honesty and virtue. His affections are perverted. He thinks that he is right when he is wrong; but he is no less dangerous and damaging to humanity because of his thinking that he is right.

This change from normal reason and affections is a gradual change, which, having been accomplished, the victim needs to be *converted*, which means right about-face, to turn and go right. It is remarkably easy to *pervert* children and inexperienced, innocent, confiding, and unsuspecting humanity; but very much more difficult to *convert*. When a normal faculty becomes perverted, as when the faculty of honesty is perverted, it renounces and becomes antagonistic to Nature's law of honesty, and will cheat. Both perversion and conversion are accomplished by gradual *change of mind* and sentiment—perversion by immoral mental food and conversion by moral mental food.

One or more of a man's mental faculties may be perverted and his other mental faculties remain normal. Wherefore it is common to see people whose *secular* faculties have been abundantly fed and developed during several years in school, while their *moral* faculties were being neglected, poorly fed, almost starved, and consequently dwarfed and weak morally, if not entirely perverted. Perceive, perversion is the corrupting of one's moral faculties. We are not to consider the mental man an imag-

inary, but a real being—as real as though he were made of iron, brass, and steel. The spiritual elements of which he is composed are mental faculties, in which are all his various forces—all his wonderful capacities,—and it is one or another of these astonishing faculties that, when stimulated by mental food, incite him to mental action—to think and do things. When any one of his moral faculties is deceived, corrupted, and perverted, it becomes abnormal and the *opposite* in sentiment to what it was when normal. His composition has not changed, but has been perverted.

Mental Faculties Not Weakened.

The moral faculties of one's mind are neither annihilated nor weakened by mental corruption and perversion; but, by seeing things from a wrong and deceptive mental viewpoint, one's reason is deceived and his moral affections, love, and will so changed that the victim of perversion—of mental corruption—loses respect, regard, and love for the principles of morality, and all faith, if ever he had any, in Christianity. The normal man (he is the genuine) loves morality and hates immorality and is careful not to violate any moral principle or law. The abnormal man (he is the *pervert* and counterfeit) does not love morality and neither respects nor regards moral principles or laws as *such*. The normal man, in the moral light of his correct viewpoint, always sees moral principles and laws that he loves and desires not to violate, because he knows that such laws shield humanity from vice and uplift mankind. But the abnormal man, in the mental clouds and darkness of his erroneous viewpoint, never sees the good works of moral principles; and, as there is no affinity between morality and immorality, no affinity between goodness and badness, no affinity between virtue and vice, he is never

willing to allow such principles and laws as are purely *moral* to interfere with his ways of getting money and pleasure.

Perverts Love One Another.

Perverts love one another and are generous. But their love is not purified by morality, and their generosity is not governed by any love of moral principles. Wherefore the love which governs the pervert, when a question of morality is involved, is as different, in its quality and character, from the love that governs the normal man as are virtue and vice. Perceive, love itself, to be pure, must proceed from mental faculties *regulated by love of the moral principles* and laws of Nature, of man's normal, unperverted nature. (See "Laws of Nature.") Such love is *ideal* and makes good citizens, good neighbors, good wives, good husbands, good fathers, good mothers, good sons, good daughters, good teachers, good business men, and good statesmen.

Many Perverts Rich, Yet Awfully Poor.

Perverts engage in all sorts of business, in all the professions, trades, arts, and sciences, and many are successful as regards money-making. Many men of great wealth and many of the millionaires are perverts—counterfeits and frauds on genuine, ideal humanity. Their *business faculties* being cultivated, many have accumulated property, ranging in value from thousands on up to millions. Rich in all such things as can be bought with money; but destitute of things far more valuable and that *can not be bought* with money. Oh, how poor, how poverty-poor and destitute of that finest gem, that mental, spiritual jewel—pure love! Yea, how poor and destitute of that fascinating, charming, lovable, adorable, priceless *product of one's moral faculties—pure, uncarnal love!* Yea, destitute of love purified and governed by love of moral principles! Rich,

yet poorer than many who have neither money nor property.

Mental Foundation Must Be Right.

Love, either moral or immoral, governs everybody—both the vile and the good, the moral and the immoral. If it be strong moral love, its government over the individual will be strong morally; but if it be weak moral love, its government will be weak morally, and the individual easily perverted. Strong love, powerful self-government; weak love, little or no self-government.

Love, whether moral or immoral, is mental and spiritual—not of material or matter. Things mental or spiritual have their basis or foundation as really as do things of matter or material. But the basis or foundation of matter is of *matter*, and the basis or foundation of things spiritual or mental is of *mind*. A person's valuation of any moral principle, rule, or law is based upon his opinion or belief, which is the basis or foundation of his love or hatred of the principle under consideration. And, too, one's *opinion* or belief has its basis or foundation, which, to be right, must be based on *truth*. If a question of moral right is involved, his opinion must not violate any moral principle.

Mental Cultivation.

Perverted *moral* faculties are as vigorous and active in the production of immoral admiration, immoral sentiments, and *immoral love* as they were, before perversion, in the production of moral admiration, moral sentiments, and moral love.

Cultivated moral faculties p r o d u c e inspiring moral love and good character, and *prevent* perversion. Uncultivated moral faculties produce immoral love, bad character, and perversion. The various moral faculties of a child's mind are as dependent on *moral* cultivation for moral development

and moral strength and pure love as the potato, corn, onion, or any other vegetable is dependent on physical culture for its growth and the development of its fruits. Perversion is the curse—the awful infliction—visited upon humanity as a consequence of *parental* neglect to cultivate and develop the *moral faculties* of their children. Children are taught the alphabet of a language, but not the alphabet of morality. In all cases where diligent, persevering cultivation of a child's *moral* faculties (powers) is neglected, moral love (good character) is losing strength and immoral love (bad character) is gaining strength.

The Difference in People.

The amount of difference in the moral and the immoral characters of people is exactly equal to the difference in the amount of their love of morality and their hatred of immorality; and the difference in the amount of love of morality and hatred of immorality is just equal to the difference in parental efforts to lead and induce their children to love the principles of morality and to hate the elements of immorality. It is no doubt true that all perverts are not equally bad. Some are outlaws, while others are engaged in respectable occupations and too busy in their lawful occupations, too judicious and too wise, from a business viewpoint, to be openly disloyal to the laws of the country.

Counterfeit and Fraudulent.

I should be better pleased if I could say that there are *degrees* of moral blindness, but find it difficult so to say, and be truthful, when thinking of people who, as a class, do *not love* the elements of morality nor hate the elements of immorality. The truth is, any person so blinded by mental corruption that he can not see the vast, incalculable superiority of people who love the moral laws is a

degenerate, counterfeit, and fraud. There are counterfeits of many things of great merit; but things without merit are not supposed to be worth counterfeiting. Because mankind, unperverted, in his natural state, is ideal, there are millions of counterfeit and fraudulent men and women trying to make people believe that they are as good as other people. Immoral and corrupt men and women are base, vile, and dangerous counterfeits on humanity. They pose as decent people, even pass as moral people, and as Christian people! But usually their counterfeit nature is soon detected by such people as really love virtue and hate vice, there being no affinity between the good and the bad.

Perversion Becomes Chronic.

Under the laws of psychology, mental blindness, caused by perversion, soon becomes chronic, and so complete that every *glimmer of moral light* is shut out and excluded from the moral faculties of the pervert's mind. Chronic blindness to the moral beauty and excellences of the elements of morality puts the pervert down, way, way down into the *ruts of mental darkness* so deep as to exclude all enlightened views of the offensive, obnoxious, and hateful influences and works of the elements of immorality. Way, way down in deep ruts of mental darkness are millions—many millions—of men and women helplessly blind to moral light and reason, where, if we may judge by the records and history of mankind during the past centuries, a vastly large per cent will stay perverted for their lifetime.

Perverts Become Unconvertable.

It has been estimated that not more than three perverts out of one hundred are converted after they pass the age of thirty-five years. Surely such statistics ought to be accepted as a valuable and timely *warning* to perverts yet under thirty-five

years of age. It certainly is grossly unwise for any person to be and continue in rebellion against his or her own normal nature on and on to the age of thirty-five!

Under the stubborn, unyielding laws of psychology, every persistent violator of any moral law is disloyal to himself. His moral faculties being perverted, he is in rebellion against his *true* nature; and every repeated violation of a moral law is another trespass upon one's genuine nature; and the degrading penalty, following each violation, puts the violator lower, and still lower, morally, until all his moral faculties are thoroughly corrupt and perverted. In this demoralized condition, his corrupt, depraved, abnormal nature becomes a *new law* unto himself; and the civil and criminal laws of men become his only restraint from evil.

Bad, but Not Willfully So.

Highly valuing and loving humanity, as everybody ought, and knowing that the works of perverts are not all equally bad, I feel anxious to say any good things of such people that can be said in accord with truth. I much rather would offer excuses for the mental blindness of some such people, who, though positively immoral, love people of like character and sentiments.

Many perverts are not willfully bad. By this I mean that, although their influence is bad, they do not desire to damage nor seek with malice to injure humanity. Though they *do not love* their radically moral neighbors, yet they do not study and plan willfully to bring trouble, sorrow, and grief upon the people whose moral sentiments they really hate. But, being governed by corrupted moral faculties, they are, in fact, *the opponents of moral progress*, principles, and law; and, by their influence and votes, they make it much easier for a desperately im-

moral class to corrupt, debauch, and rob millions of people of moral character, property, and support, and, in short, make or aid in making vast numbers of people (many of them women and children) most miserable.

Be warned, parents; a large per cent of perverts, now blind to the excellent and helpful character and incalculable value of moral principles, were at birth as good as were many others who now are distinguished for their moral worth. Many of the now low, corrupt, demoralized, polluted, and debauched fallen (perverted) men and women were, at the time of their birth, of pure and angelic natures. Their moral faculties and moral affections were not cultivated.

Not a Disease.

Perversion is not a disease, nor a condition o disease, but of deception, mental corruption, and misguidance. A perverted faculty has lost none of its energy and force by perversion; but it has lost its normal love for the moral principle for which it did stand, and now loves and advocates a false and damaging method and way, in opposition to a genuine principle. Notice, corrupt the elements of the material man, and the consequence is disease and loss of physical strength and force. Corrupt the elements of the mental man, and the consequence is perversion, without loss of strength and force. This indicates the two-fold nature of man—the spiritual and the material.

Perversion does not stop with one only of the moral faculties; as co-operation is the general, if not universal, rule of Nature. Everything I now think of is co-operating with some other thing or things. It is so, too, of the faculties of the mental man. All his moral faculties co-operate to render him stronger morally; and when a fundamental

(foundation) moral faculty yields to temptation and perverts, other faculties of his moral organism are weakened morally and, unless the perverted faculty be soon *converted*, will follow; and the person, having lost love for moral principles, will become a *pervert*. Watch the man who advocates any particular vice, and you will discover that he favors the licensing of *other* hateful and damaging vices. During a long and active business life, dealing with many thousands of people, of many nationalities, I have not failed to learn that one who will lie to gain a point *is a pervert*, and will steal and betray confidence, if not restrained by fear of the *laws of men*. A house divided against itself does not stand long. The same rule is true of the mental man. He can not be half good and the other half bad long. Wherefore perversion makes him pretty nearly *all bad*, and conversion makes him pretty nearly *all good*.

No Affinity between Goodness and Badness.

As there can be no affinity between goodness and badness, no affinity between morality and immorality, no affinity between virtue and vice, everyone who thinks that, after all, he is fairly good, when he knows that he is dishonest, is seriously mistaken. Dishonesty and genuine goodness do not keep company long. The normal man is *not* dishonest. As the unperverted, normal elements or composition of the mental man are faculties (mental powers) in accord with moral principles, it follows that, when perverted, his faculties are *reversed* and out of accord with and opposed to moral principles. Wherefore the normal faculties, perverted, are the elements of a pervert. The following are a few of his hateful elements and indicate the obnoxious hatefulness of his abnormal nature. They are: perverted moral reason and affections, perverted love, dishonesty, selfishness, pretension, de-

ception, untruthfulness, mental impurity, imprudence, insobriety, unkindness, ingratitude, immodesty, infidelity, and all sorts of vile, hypocritical cunning and lasciviousness. There is strong affinity between *people of a sort.* Affinity is close agreement, admiration, and liking. Wherefore the pervert loves people of his own kind and nature. He does not love, but *hates* a truly good and pure man. While the normal man loves every moral principle, the abnormal man hates every moral principle and *dislikes* everyone who advocates moral laws. Perceive, the pervert is, *in fact,* the opponent of virtue and the *friend of vice.* He *loves* an immoral man as an associate.

MENTAL CONVERSION.

What It Is from a Psychological Viewpoint.

We are told that conversion is a mental change from badness to goodness, But this sort of definition ought to be very unsatisfactory, as it is as indefinite and as insufficient as that of saying to a child, as many parents do, "Be good," without teaching what goodness is. We also are told that conversion is a "change of heart," and this definition is as vague and uninstructive as the other.

Conversion is the desirable *result,* when a pervert is induced to take a right mental viewpoint, where he can get a correct mental view of morality and of the excellent, refining, and uplifting influences of each and all its elements. He then sees that he has been wrong in his dislike and opposition to the elements of morality, and, now putting a correct and *high* moral valuation upon each, he renounces and rejects the mental corruption, which has deceived and misled him. Mental corruption

gone, his past-time dislike and opposition to the elements of morality are changed to love and support.

After perversion becomes chronic, which it soon does, it is very hard to remove from the mind of the pervert the mental corruption which is the *cause*-

True, genuine conversion is the mind's overcoming of evil; the cleansing and purifying triumph of one's moral faculties over the blinding and pervert, ing influences and powers of mental corruption; the filtering, cleansing, and purifying of one's mind. which, of course, includes the affections; the rejecting, renouncing, and ousting of mental corruption. Perceive, as dislike, enmity, or hatred of any one of the elements of morality is mental corruption, *love of the same elements* is the natural remedy for perversion and the means to cause conversion. In fact, sincere love of all the elements of morality is the *only thing* that will produce thorough, practical conversion. Because of the cleansing, mind-purifying influences of sincere love of the elements of morality, it is absolutely necessary (to mental purity) that every child be taught the alphabet of morality, the moral laws.

HOMES AND THEIR ENVIRONMENTS.

The Sources of Mental Goodness and Badness. High Appreciation of the Elements of Morality the Foundation of Pure Love and Righteousness.

Instructive Mental Views of Home Environments, Their Influences, and the Consequences.

The home, as it ought to be, represents the Christian's idea of Heaven. Heaven is supposed to be a place of absolute mental purity, a *place* from which all the elements of immorality are excluded.

The home is the nursery of mankind, from which every sort of mental impurity and corruption ought to be excluded, as nearly as possible, to protect all its members, whether they be young or older, from mental corruption. If there are any places on earth that ought to be regarded as more sacred than all others and kept purer, they are the *homes*. And we may not doubt that, if there is in *Hades*, the Biblical hot place, any one side or corner where it is more uncomfortable than in another, the spirits of men and women who had corrupted homes on earth will be the occupants.

The home is the birthplace of humanity, where children are born and either are carefully brought up or are perverted and grow up as little cultivated, morally, as weeds among thorns and thistles. In the homes where parents put a higher valuation on mind than on matter, children are intelligently and skillfully brought up; the moral qualities of their marvelous mental capacities are diligently cultivated and developed along with their physical bodies. After a few years, these children have been brought up properly, and can be singled out and known by their good citizenship—their good words, influences, and works, resulting from their inspiring love of the *elements of morality* and their stimulating hatred of the elements of immorality. These children were not cheated, as millions are, out of their birthright to good parentage and moral education. Their homes and the home environments were refining, uplifting, ideal.

All honor to their parents, and especially everlasting credit and honor to the loyal and *faithful mothers*, whose instructive examples, words, and works contributed so largely to the excellent characters of such men and women! Yea, everlasting, never-ceasing honor and glory to all such loyal wives and faithful mothers! Such are the sort of parents

to whom the Bible refers when it commands, "Honor thy father and thy mother," and not such parents as defraud their children out of the most sacred right —the right to a through, systematic *moral* education, which must be given at the *home* and by the parents or a competent teacher of the elements of morality and of evils of immorality.

Now, after eight years of travel and investigations conducted in a large per cent of the States, including more than two thousand boarding-houses, hotels, and rooming-houses, and in more than *one hundred thousand* private homes, I am convinced that the average home, together with its environments, instead of being a place of moral love purified and governed by an underlying foundation-love of righteousness, based upon the elements of morality, is, in fact, the common *source* of mental impurity and mental corruption.

Analyze the waters of the Mississippi River at Saint Louis, Vicksburg, and New Orleans, and find physical corruption. Then trace the *tributaries* to the big river, and it will be found that they (the tributaries) are the *sources* of much of the impurity and corruption of its waters. Then go to the saloons and to the places of vile prostitution and on to the jails and the penitentiaries and analyze the corrupt minds and bad mental character of the people of these places. Then trace the tributaries to all such places, to find the sources of their mental corruption. The *homes* are the *tributaries* that supply the corrupt and demoralized people of the saloon, the house of debauchery, the jail, and the penitentiary. And the homes, together with their environments, are the first and the greater sources of the mental corruption and immoral love which govern the pervert, wherever he be found. Perceive, not only the patrons of all immoral places, but also their proprietors and employees, are products of

private homes; and, as rapidly as the old topers die off, boys and young men take their places as tipplers, as advocates of evil, and as voters. The saloons, places of prostitution, jails, and penitentiaries are but little patronized by men and women brought up in homes where the alphabet of morality is as well and intelligently taught as is the alphabet of the language of the home.

Environments and Mental Heredity.

After mental heredity, the next powerful force in fixing the *mental* character of boys and girls for life is childhood environments. The word *environments* usually has reference to and means the home and its associations and influences, whether they be good or bad. Father, mother, brothers and sisters, visitors, boarders, hired girls and hired men, books, newspapers, wealth and poverty—each of these is a source of influence; and the influences of all these are the elements of the environments of a home, and are moral or immoral according to the character of the source. Usually the moral or immoral character of parents and the heredity of the child and its environment will be very much alike, because the character of the parents and of their home usually correspond morally; and it is not the physical, but the *mental character of the home* that has most to do in establishing the character of children for life. Fine houses and elegant furnishings neither make people good nor bad. As every natural, unperverted man and woman is in willful, hearty accord and harmony with all the moral laws of Nature, they are mentally all goodness, justice, mercy, and *moral* love; and every unnatural, perverted man and woman is out of accord and out of harmony with the moral laws of Nature; and, as under the mental laws governing reproduction or creation everything mental—every mental ele-

ment—produces its kind and quality, therefore infants of the former class of parents are predisposed to goodness, and infants of the latter class are predisposed to badness.

Children of these widely different parents constitute, at birth, two distinct classes of infantile humanity, as vastly different in their moral and immoral tendencies as the differences that characterize their parents. Now, as to the *efforts* of these two classes of children for the attainment to pure and noble lives — for ideal manhood and womanhood— the chances for their success, under unchanged parental influences, are *very unequal at birth* on account of heredity, and especially unequal in view of the fact that high birth (good parentage) justifies presupposing good, pure, and elevating home environments—clean, moral, and uplifting influences during childhood and youth; while low birth (bad parentage) justly presupposes bad, impure, and immoral environments and degrading influences during childhood and youth. So there is usually no equality of opportunity for future good character of a child of bad parentage. And every parent is bad whose business, secular, and social faculties are not under control of *moral* faculties—faculties of moral sympathy and *moral love*. The environments of a child's home usually correspond with its inherited mental tendencies and the character of its parents; wherefore a child of bad parentage is almost sure to be kept *down* as much or more by *evil environments* than by heredity. How could the chances for ideal manhood and womanhood be more unequal, when we add to the degrading inherited tendencies the *powerful* evil and demoralizing influences of bad home environments during childhood? Ah, pity the child of bad parentage!

But the greater curse is upon the parent or parents. The inexcusable immorality and the awful

two-fold accountability: first, for being personally immoral; and second, for transmitting a like abnormal and corrupt condition to the minds of their children! Oh, the cruelty, parental cruelty, in the mental impurity, corruption, and debauchery of their unborn!

As the material man is purely animal in his nature, we may expect the inherited *physical tendencies* of children of *either class* of parents to *develop* all their inherited *physical oddities* along with their physical or bodily growth, unchanged by environments. But, as the *mental man* is a thinking, reasoning intelligence, there is a possibility that his inherited tendencies, whether they be moral or immoral, may be changed, or even stopped and reversed, by the powerful, almost irresistible influences of early childhood environments. Very great is the influence of mental heredity, but *not so great* as distinctive childhood environments, whether they be moral or immoral, that surround a child during its *early* childhood—during its first ten or a dozen years.

The Child Believes Whatever Is Taught.

The very best inherited tendencies may be entirely *perverted* by immoral influences during childhood; and the worst inherited tendencies may be *converted* by pure and uplifting environments. Infants taken from the very best Christian parents and brought up under the degrading, demoralizing influences of evil environments will make as *corrupt* men and women as though they had been of the worst parentage, so complete is the work of perversion.

So irresistible and so powerful are the influences of home and evil associations as to mold and establish in the minds of children belief and faith in false theories and damaging doctrines, and in false

principles, ways, and means, which, though entirely out of accord and out of harmony with truth, are stubbornly but *conscientiously* retained through life by a large per cent of the blinded victims of false teachers. Neither are these victims of false theories, doctrines, and immoral principles weaklings, nor below mediocrity; but strong minds are so thoroughly perverted during childhood, upon any one or more subjects, as to be blind to a true doctrine, theory, or moral principle; and, in the majority of cases, *for life*. Their parents, or others who taught them, are deep down in mental ruts, from which they seem utterly unable to see their errors; and, through like blindness, their children, in turn, are put down into *mental ruts* so deep and dark that they too are below the light of learning and truth, and stupidly and stubbornly believe what they were taught during childhood.

The most *dangerous* falsehoods that can be taught are those involving and *violating a moral principle;* as, when a child is induced to believe in a false principle or rule of conduct, such as violate a moral law of Nature—for instance, to believe in licensing, for a sum of money, any business or conduct that degrades and damages any class of humanity. Men have no right to license wrong. Parental belief, expressed in conversation or in occasional words favoring the license of any immoral conduct or business, is mental food, which, when heard and entertained by children, is soon digested and molded into belief and sentiment, and becomes an influential element of their character. (See "Character.")

This mental law of Nature ought to be hailed with *gladness* and hope by parents. Let parents believe in this beautiful mental principle and *teach* their children to *love every moral law*, and it will be well with both parent and child.

Denominations and Political Parties.

It is because of this law of child-nature that a vastly large per cent of Christian people are members of the Church of their parents, and a large per cent of young men are affiliated with the political party of their fathers and vote as they do. A very large per cent of Baptist Christians would be zealous Presbyterians if their parents had been Presbyterians; and an equally large per cent of Presbyterian Christians would be "Much-Water" Baptists if their parents had been Baptists. Infants taken from Roman Catholic parents and brought up by foster Methodist parents would make good shouting Methodists; and a child of Methodist parents would, if taken into a Roman Catholic family during infancy, make a good and loyal Roman Catholic. A child scarcely old enough to talk plainly, if questioned about churches, will declare his preference for the Church of his parents, and, in most cases, will not have changed his mind twenty years later. And as to politics: Only recently, at a hotel in McPherson, Kansas, a small boy, on hearing his pet dog called a "Democrat," objected and remonstrated against his dog being called a Democrat, and declared that the dog was a good Republican. The boy's father is a Republican. This boy likely will not have changed his politics when he becomes a man.

Children of Christian parents are in sentiment—in mental feeling—Methodists, Baptists, Presbyterians, Lutherans, Roman Catholics, etc., *long before they know and comprehend the distinguishing differences of interpretations of the Bible by the various denominations.* Thousands of ministers and other Bible-readers of equal mental capacity and general information disagree as to the meaning of certain scriptures, and, in nine cases out of ten, the differences are based on impressions and opinions formed

during early childhood, when they possessed very little knowledge of what the Bible teaches.

Who, Then, Is Right?

In view of the *truth*, as stated, who is the more nearly correct in his Biblical interpretations? In my opinion, it is he who interprets each word and sentence most nearly as they would be interpreted if found in a newspaper or a magazine article.

Blinded to Truth, They Believe Lies.

The most eccentric and queer thing with which humanity is dealing is *mind*, which, though marvelous in its capacities—especially when the latter are rightly developed along lines of truth during childhood—yet, by a habit of erroneous thinking (more especially by children), it can become so deceived and blind to truth that it will accept *as truth* and believe in the most absurd doctrines and misrepresentations of truth along some line of thought and hold fast to them throughout the lifetime of the blinded. The statement of some psychological facts about child-mind will serve to illustrate the truth of the foregoing statements. But my motive in declaring the truth about the mental nature of young children—the fact that a very large per cent of young children take up with and imbibe the religious (or anti-religious) and the political sentiments of their parents and in after-years occupy the same mental viewpoints and support the same Churches and political parties as were supported by their parents—is to prove the very favorable docility or aptness of children to learn. This truth illustrates how easily teachable are young children. These facts, showing as they do the favorable nature of young minds for learning, ought to be received with great delight by all parents who are willing to be prompt and thorough in teaching their children while they are very young and teachable—before their minds

become somewhat stubborn or self-willed, and less important sentiments occupy them.

Parental Accountability.

Parental control and government of the sons and daughters belong to and are a part of a home's environments, which are positively bad in every home where the children, whether they be small or large, can obtain parental consent to associate, either at home or elsewhere, with any person, male or female, whose character is not *known* to be moral, clean, and elevating. As it is the *duty of parents* to keep their children from associating along with immoral persons, when a boy or girl is corrupted either at home, in the street, or elsewhere, parents are personally accountable. Perceive, the parents and their influences—their examples, their control and their neglect to control, their government and their misgovernment—are parts of the environments of a child's home.

When a daughter obtains permission to go, or is not restrained from going, to an immoral place, as, for instance, a public dance, which usually is a *place of perverts*, immorality, corruption, and debauchery, the mother is personally *accountable;* as her home environments are immoral. Every mother living in a civilized community is inexcusably stupid and blindly ignorant if she does not know that all truly Christian people, and all that class of people who, in fact, are moral, clean, and pure in mind, regard both dancing (with men) and dancing people as immoral, and the public dance as a place of powerful immoral influences, corruption, and debauchery. The influences and the opportunities of dancing parties have, no doubt, corrupted and demoralized *millions* of girls and women, and made them *entirely unfit* to become the wives of decent men.

Mental Corruption Dates Far Back.

But parental fault and gross neglect to cultivate the moral faculties and moral affections of her daughter date far *back* of the time when the daughter asked her mother's consent to let her go to a dance. The truth is, if the mother's moral teachings and influences had been as good, refining, and uplifting as they ought to have been, the daughter would have hated the carnal and immoral associations and degrading influences of a dance, and would not have asked her mother's consent, and could not have been persuaded to go to any place so generally regarded by the better class of people of any decent community as hatefully demoralizing.

Mr. Herbert C. Hart, the well-known evangelist, says: "The dance is the entertainment and sport of the savage. The lower the race [a people], the more they dance. The less the intelligence, the more they dance." "In slave times the Negro on the plantation, who was too ignorant to read or do anything intellectual, danced as his favorite amusement." "Whenever a man or woman succumbs [yields] to the dance, he or she gives up church and prayer-meeting, and *goes to the devil generally.*" The historic dance of Bible times was without exception where men and women danced *apart*, separately—"not men and women dancing in each other's arms," as they do in the *hugging* match of the nineteenth and twentieth centuries.

As to parental influences and control for the moral protection and safety of sons and daughters, in any case where parental love of virtue is weak, the parent's moral influences are correspondingly *weak*. The stronger one's love of virtue, the greater his hatred of vice. Where there is no hatred of vice, there is no love of virtue.

Young Girls as Lambs to Be Slaughtered.

Let me tell you the *truth* about social conditions as they now are. A girl (or woman) who does not know the whole of the alphabet of morality and of immorality and scores of improprieties of words and acts, and does not *love* the elements of morality and *hate* the elements of immorality, is unequipped, unarmed, unfortified, and unprepared to meet and successfully resist the urgent, persistent, and determined efforts of corrupt men, aided in many cases by immoral, bad women, to deceive and demoralize. And girls of this twentieth century, going into society or away to work, and not so armed and fortified, are as lambs going out to be *slaughtered*. These things are true, because, while there are millions of excellent people, there also are hundreds of thousands of corrupt and demoralized men and women.

Character Is Made During Childhood.

Greed, extortion, lying, cheating, stealing, fornication, adultery, robbery, and murder are, in *most cases*, the fruits or outcome of mental corruption or lukewarm morality in the home. Most crimes are prompted by mental faculties which were corrupted and perverted *during early childhood;* by immoral love first enkindled while surrounded by childhood environments and entertained by the boy or girl and manifested (shown) in conduct when *age and circumstances favored deeds in accord with the immoral love and character formed during childhood.*

The usual harmony of children's church, political, and other sentiments with the church, political, and other sentiments of their parents is *proof* of their disposition to *agree with* and follow the examples of their parents; and the fact that most children do believe in and hold fast to the sentiments of their early childhood is *proof* that the character formed by the influences of a child's home

environments is *lasting*. And, as children are naturally *anxious* to learn and very easily induced to believe whatever their parents teach by words and examples, and usually hold fast mentally to such doctrines and principles, whether moral or immoral, as they are taught, therefore the character of the average boy *correctly represents the character of his home environments.*

Mr. J. C. Sanders, warden of the Iowa State Penitentiary, in a stirring address in Kansas City, recently, at the open meeting of the "Society for the Friendless," said: "Seventy-five per cent of the burglaries and robberies are committed by men under twenty-five years old; and *fifty per cent by boys under nineteen years old.*" Notice, Mr. Sanders says "boys under nineteen."

Truth—Things as They Are.

Scores of thousands of children of both sexes are perverted, demoralized, and sneaking violators of the laws of morality, virtue, and chastity before they are a dozen years old—unsuspected by their parents. *Their badness is detected in after-years.*

Because of immoral home environments, lukewarm morality, and neglect to properly control and failure to cultivate and develop moral strength and love of virtue and hatred of vice, beginning by the time a child is old enough to talk, hundreds of thousands of boys and girls are demoralized and debauched mentally and physically, many of them long before they are thirteen years old. And this corruption and demoralization, in a large per cent of cases, is *unsuspected* by the lukewarm and stupidly indulgent and ignorantly confiding parents.

Hide and Read Novels.

A mother who is opposed to the reading of the average novels, on account of their power to corrupt, intoxicate, and pervert the moral faculties of

their readers, told me that her *three daughters*, who, she asserts, have been properly instructed, obtain trashy love-story novels, read them in secret, and keep them hidden under bedding and other secluded places in their home. The truth as to the manner and extent she instructed her girls would be a correct representation of such moral lessons by word and example as the mother *did give* these girls before they were ten years old; and the mother's assertion that her girls were properly instructed is probably *not true*—not a representation of things as they *were*, and consequently *not* the truth. The average child's mental nature (its disposition to believe) *disproves her claim* that she has been faithful to her children. Instead, the truth is, under the mental laws governing child-nature, if the moral faculties of her three girls had been timely and well cultivated, the little spark of natural love in the infant mind of each child would have been *developed*, and become, as it were, a mighty blaze—strong and influential for everything that is right morally. Add to this powerful force of moral love, as every mother can and ought, unyielding moral dislike and *hatred* of all sorts of immorality, which includes every possible manner of sly and sneaking disloyalty, deception, and mental and physical corruption and debauchery, and the daughters would *not have accepted the novels* nor be so shamefully dishonest and corrupt as her girls are clearly shown to be by their hiding novels in order to keep from their mother the *truth* as to their deeds and *real character*. There were, no doubt, faulty home environments — defective parental influences — that caused the three girls to become novel-readers.

Badness Is Evidence of Perversion.

Some people believe that man is naturally bad, having come to this conclusion because there are

millions of bad men and women. But this vast number is no proof that humanity is naturally bad; but is evidence of perversion. Suppose that every man in a certain county or in a large city is, in fact, bad. The fact would be no proof that all men are, in fact, bad. If all the money in circulation in a large city or in one of the States were counterfeit, this fact would be no proof that there is no genuine money. There can be no counterfeits if there are no genuine. So, too, the existence of millions of immoral, bad men and women does not prove that mankind is naturally bad. There are counterfeits on many things of merit. Things of little or no merit are not supposed to be counterfeited. But because man, unperverted, in his genuine state, is *ideal* and of very great merit, there are millions of counterfeit men and women. Immoral and corrupt men and women are base, vile, and dangerous counterfeits on humanity. They pose as decent, honest people, even pass as Christian people; but usually their counterfeit nature is soon detected by the genuine and pointed out.

The *truth* is, that the vast majority of infantile humanity is good naturally; and that *bad home environments are the foregoing causes* of most cases of immorality, corruption, vice, and sin. It is on account of parental ignorance of mental laws, incompetency, and gross neglect of duty that millions of *pure-hearted*, affectionate, and loving little ones are corrupted and perverted in their early childhood and thus become counterfeits on genuine humanity. The characters of most men and women were fixed and molded by parental and home influences, while the moral faculties of the minds of children are rapidly developing normally or abnormally in accord and harmony with the impressions being made on their minds by moral and immoral influences; moral influences causing moral development, and immoral influ-

ences causing abnormal development and perversion.

MONEY, PLEASURE, DRESS, FASHION, SOCIETY.

As infantile and child humanity is being wronged, corrupted, and defrauded while it is too young to defend and *protect itself* from parental errors and neglect, it is my sacred duty to tell the truth, as it concerns the homes and home environments of millions of precious little ones, who, though *good to-day*, may be perverted and bad by to-morrow. There must be a very great and general moral reformation in the *homes* before men and women will be any better than they now are.

Belonging to one class of perverted humanity are hundreds of thousands of parents who, placing a very low valuation on the merits of the ideal man and the ideal woman, are far more concerned about making money and property than about teaching their children the elements of morality; and another class of vast numbers is stimulated far more by abnormal, immoral love of showy dress, fashions, styles, social clubs, parties, society, theaters, dances, and pleasure excursions than by love of morality—virtue and honor. There are many parents who do not know and could not cite to their children a dozen of the moral laws which are the alphabet of morality. And yet these parents imagine that they are doing fairly well by their children.

Ninety-nine out of one hundred of these parents, if questioned, will insist that they, personally, were properly instructed and well brought up. But the old maxim, "*As the twig is bent the tree is inclined*," is as true as though it were Scripture. The *truth* expressed in this maxim is *proven* by the like inclinations and characters of the individual members of *millions of families*. Hundreds of thousands of such parents as are not influenced by keen, pure, moral love of virtue nor inspired by uncompromis-

ing hatred of immorality, having failed to so cultivate and develop the moral faculties of their children as to *arm them* with inspiring love for all the elements of morality and to *fortify them* against vice by filling their minds with bitter, uncompromising *hatred of immorality*, are personally accountable for the corruption and perversion of their sons and daughters.

A Fearful Accountability— Wake Up!

Yea, they are doubly (twice) accountable: first, for failing to properly develop the moral faculties of their children; then for inconsiderately and stupidly consenting to let their boys and girls go into company with immoral and carnal-minded boys and girls, thus *starting their own children* on the downward road to mental corruption and sneaking debauchery. And, as to the corruption of the daughters, the mother is personally accountable far more than the father, because the mother and daughters are more closely associated, and, in nine cases out of ten, she exercises almost exclusive moral care of the girls and usually consents to their associations.

Our Fourth of July, instead of being a day of sincere, patriotic sentiment, as it once was, is desecrated by making it a day for *money-making* and for mind-intoxicating public dances, demoralization, seductions, and depravity. All this is true of a national day that ought to be kept sacredly moral.

The Mother Hen's Good Examples.

Behold, I tell the truth (things as they are) and lie not, when I say that there have been and that there are *now* hundreds of thousands of parents who are less careful and far more neglectful of their children than is the average barn-yard hen, who, faithful to her family of little chicks, by scratching in the dirt, sets the example by which she teaches her children how by commendable industry they may

find food. And when she hears or sees a hawk or any other danger to her loved ones, she *quickly warns them* by her cries and clucks; and so well instructed and obedient are her children that, when they hear her warning, they run and hide under her wings. But in case the hawk should descend to take one of her chicks, there will be *no mother's consent.* No, no! no consent, but a *fierce fight and a torn and bleeding mother hen, before he can take away one of her children.* Contrast the conduct of the barn-yard hen and the un-Christian, the nominally Christian, the lukewarm, the indifferent, the immoral, and the silly and foolish mothers, *smilingly entrusting and surrendering* their daughters to accompany a class of men whom they have less reason to trust, because *more dangerous* to their daughters than hawks are to chickens.

Years ago, one of my little boys, then two or three years old, ventured too near a faithful mother-hen and her little chicks. The hen became so alarmed for the welfare and safety of her chicks that she sprang up fiercely into his face, knocking him down flat on his back and coming down herself on top, and was *trying* hard to inflict *severe punishment,* when I ran quickly and snatched the frightened and screaming child from under her feet.

Would Wish to Fly Away.

If the hundreds of thousands of parents who are personally accountable (to their own children) for their shameful mental condition and immoral characters could read, plainly printed on the clear skies, a correct account of the beginning of the grossly scandalous immorality and the continued demoralization of their sons and daughters—thousands of the cases dating back to a *Fourth of July;* and other thousands to the time of a *dance;* and other thousands to excursions, late hours in streets, parks,

and elsewhere; and scores of thousands back to times of midnight courtships, remembered by many victims because of hypocritical professions of love and promises never fulfilled and gross, shameful immorality—oh, how many parents would wish to fly away and hide from view of the uncovered *record of sneaking, vile immorality*, and long to escape from the indelible disgrace and scandal upon their homes!

Perceive, under Nature's laws of love, parental anxiety and vigilance to fortify (mentally) and protect the virtue of their sons and daughters are just equal in degree to the father's or mother's love of virtue; because it is the stimulating influences of love of virtue that causes moral activity and wa chfulness. Wherefore, if there is a low degree of moral love—a sort of liking, only a friendly sentiment,—there will be but little, if any, anxiety and vigilance for the moral care of sons and daughters.

Children "Forewarned Forearmed".

Parents, to become successful teachers of their children, must study and remove causes of weak and dormant moral love. Because of mental law (the nature of mind), extensive and correct knowledge of things that are wrong morally is necessary to enable a person to make right estimates of the damaging influences and demoralizing works of immorality. Under-estimates of the badness of deceptive, misleading, and awfully evil influences and works of immorality, by keeping moral sentiment and moral love weak, cause correspondingly low (too low) valuations of the good influences and beautiful, elevating, and lovable works of morality. A common cause of weak and dormant love of morality is ignorance of the amount of mind-corrupting, demoralizing works of immorality and far too low valuations of morality.

The two words *morality* and *immorality* are col-

lective terms. *Morality* has reference to and includes hundreds of deeds differing one from another, but each right morally and in accord and harmony with all moral laws. *Immorality* has reference to and includes hundreds of deeds differing one from another, but each wrong morally, doing harm, and violating moral law. Anything whatever that violates a moral principle or law is immoral and wrong. Clean, elevating thoughts and deeds in accord and harmony with morality are thoughts and works caused by the cultivated moral faculties of one's mind. Unclean, degrading thoughts and deeds in accord and harmony with immorality are the thoughts and works caused by the perverted and corrupt faculties of one's mind.

In both cases, affections and love govern the individual. In the first case, it is moral love; in the second, it is immoral love that governs. As love attracts one toward the object loved, so too hatred repels or keeps one away from the object hated. It is, therefore, vastly important that every child be taught what sort of thoughts and deeds are the works of an immoral, corrupt mind, and what sort of thoughts and deeds are the works of a moral and pure mind. Instead, scarcely one child out of one hundred has been impressively taught any considerable number of the thousands of differing deeds that are clean, moral, and elevating, nor the things and deeds that are demoralizing. One of the *unavoidable* consequences of this parental neglect is ignorance, moral starvation—dwarfed moral faculties and weak and indifferent moral affections and lukewarm love; a mental condition exposing the child to corruption and complete perversion the first day in bad company.

For good results, every child must be told of and thoroughly instructed, at its home, and long before it is ten years old, about hundreds of sorts

of noble, refining, elevating *moral* deeds — deeds prompted by cultivated moral love, as of kindness, sympathy, benevolence, and mercy; both words and deeds that comfort troubled minds and suffering bodies. Such thoughts and deeds as are prompted by sympathetic moral affections and love awaken, enkindle, and develop a child's moral faculties of mind.

And, too, children must be thoroughly informed, long before they are ten years old, of hundreds of sorts of immorality—of thoughts, things, and deeds that are prompted by sympathy and love for things that are immoral, unclean, corrupting, and hateful. The moral affections and moral love of the average child are easily increased by the recitals of tormenting troubles, privations, destitution, and poverty; of intemperance, disloyalty, and infidelity; of theft, robbery, and murder; of corrupt associations, broken-up homes and separated and scattered brothers and sisters; of regrets, sorrow, and grief; and of a hundred other evils, all works of immorality; these, feelingly and sympathetically told, will engender and develop holy dislike and uncompromising hatred of immorality. Remember, the more knowledge one has of the dangerous works of immorality, the *more he can hate it.* And as hatred of an evil repels the hater and keeps him away from the object or thing hated, therefore the greater the *hatred* of an evil, the *better* for humanity.

I have told you truthfully that *love of right and hatred of wrong makes one doubly strong.* Let *both* be taught in every home.

Nominal Members of Good Society.

Hundreds of thousands of heedless, neglectful parents, to whom I have been referring, are not equally bad. Many thousands whose influences are corrupting are not, personally, willfully and malig-

nantly bad. Instead, many thousands there are whose moral faculties or powers were but poorly fed—almost starved—during childhood, their moral affections and love so little developed and weak, that, while they rather would appear as if on the moral side of any question, yet they feel too little interest in any matter in which a moral principle is involved to make a strong and successful effort to oppose anything wrong morally.

A few days ago I wanted to employ two young women to work as salespeople in a store; and, preferring Christian girls, believing such to be most nearly ideal, I asked a minister for information as to the character of two persons, and he said: "They are nominal members of my Church." He really meant that they are nominal Christians—Christians in name only. So, too, it may be said, truthfully, of many thousands of parents to whom I have been referring: they are nominal members of good society, but, in fact, no part of good society, because any society no better than they is not *good* society. Modern society! Ah! there are many, many social, carnal-minded vultures active, influential, and popular members of numerous *social clubs*—of modern society; many who really belong with that sort of people whom I denominate *Home-Wreckers.*

SNEAKING HOME-WRECKERS.

Satan Can Go No Lower.

The Unequaled Liars—the Greatest Frauds.

Many people believe that women possess greater natural, innate moral capacity for goodness—for *doing* good deeds—than men. If it is really true that women possess greater moral capacity than men, then it also is equally true that they possess greater

immoral capacity than men do; because, when one's moral faculties (mental powers) pervert (turn from good to bad), none of their mental power or force is lost, but *reversed*. To illustrate, we know that a steamboat going east on a lake loses none of its physical force when it reverses or turns right-about and goes west. So, too, of one's perverted moral faculties (mental powers); they are not broken by perversion, but reversed, turned right-about and going wrong, and impelled by an unchanged amount of mental force and energy. Wherefore every person's moral capacity is the correct measure of and just equal to what his immoral capacity will be, in case of his perversion.

As to my opinion of women? Now, after having made humanity a careful analytical study for half a century, I am convinced that a *pure-hearted woman is the best thing in the world*—a little better than man, because, generally, in closer accord and harmony with the elements of morality. An intelligent, pure-hearted, loyal wife is the best thing—the greatest treasure that any man can have. She is an angel that money can not buy.

Satan Can Go No Lower.

And, if it be true that a woman is endowed by Nature with greater moral capacity for doing good deeds and good works, it also is equally true that, when she perverts (turns bad) and becomes an adulteress, she has gone down to the lowest depth of mental corruption, demoralization, and depravity, and can go no lower. Loyalty (virtue, chastity) is the moral foundation of the marriage relation—the foundation that underlies and precedes all other considerations; and loyalty to the marriage relation also is the foundation of moral respect, love, and confidence, and, too, the foundation of every decent home. Wherefore there are no words in any lan-

guage sufficiently forceful to fully express the awful consequences that follow the disloyalty of a husband or wife. It is the maximum of treason against husband, wife, home, and family. The inexcusable consent to the treasonable act of adultery *inoculates* with contagious mental corruption every moral faculty, and quickly corrupts, debauches, and perverts all one's moral powers of mind, and deprives the victim of sincere love of decency, morality, virtue, and honor; thus producing a polluted mental condition nastier, filthier, more obnoxious, more disgusting, and far more loathsome to a pure mind than the sight of a human being covered with malignant, festering sores, scabs, ulcers, cancers, smallpox, and creeping, wiggling vermin.

That women naturally are better and purer than men seems to be *proven* by her complete abandonment of truth and honor, as when the husband finds her in unauthorized, inexcusable, and sneaking association with another man. She then declares that she is entirely innocent of any wrong whatever; and, defending her vile, carnal associate, she proceeds to attack, vilify, belie, and slander the loyal husband whom she betrays. And, as there is no affinity between virtue and vice, the purer the character of a betrayed husband (or wife), the deeper and wider is the mental gulf that separates them. She will be no lower when she plans with her sneaking accomplice to murder the husband whom she has betrayed, as has been done in thousands of cases. I could mention several of recent date. All the degrading influences of poverty, together with all the corrupting influences of immorality that can affect, corrupt, and demoralize the environments of the home, do not nearly equal the corrupting and perverting influences of a vile, sneaking, hypocritical, adulterous mother. If she were to meet the same personal Satan whom the Bible says was cast out of Heaven,

and ask him how she could most completely demoralize herself and wreck her home, he could tell her of no other way by which she could so completely corrupt herself, pervert her children, and damn the home as by becoming a sneaking, lying traitor to her husband.

Of all the shades and sorts of criminals resulting more often from evil childhood environments, there are no other criminals so depraved as the sneaking, home-wrecking adulterer and adulteress. Many of these vile human vultures wear fine clothes, are popular members of social clubs and nominal members of churches, and withal fluent and pleasing in conversation and deceivingly polite when in mixed company. The vile adulterer usually is very polite and even overly attentive to the opposite sex. But as to the low crime of adultery, no other base, vile, sinful depravity results in the telling of so many lies, nor so much villainy, as that of the adulteress. She is easily the greatest liar, the biggest sinner, the unequaled betrayer and traitor. As a hypocritical fraud, defrauder, deceiver, and robber, she has no equal. Unparalleled are her sins against her husband to whom she has pledged her loyalty—a sacred pledge for which he gave her a good and lawful title to a large per cent of all the money and property that belonged to him at the time of their marriage, and a marriage right to a like large per cent of every dollar's worth of money and property that he may accumulate after marriage; and her pledge of love and loyalty was the price which she agreed to pay in exchange for the share, a part of all he possessed and would acquire. Without her pledge of love and loyalty he could not have been induced to marry her.

Behold, how highly he valued her love and pledge of life-long loyalty, as is shown clearly in his marriage pledge of the large interest in all that he was

worth and in all his future labor, earnings, and inheritance! But all this does not nearly represent the full measure of a husband's valuation of a wife's *moral* character. No, no; far from it. Instead, if she were to call on him for protection in defense of her virtue, he would not hesitate a second to rush to her aid, even at a dangerous risk of his life, for her defense. Her vile, sneaking partner in crime has made no pledges of loyalty to the husband whom *she* betrays, but does not hesitate to betray a faithful wife to whom he hypocritically professes love and loyalty, if wife he has.

The Unequaled Liar.

A liar is a person who makes a false statement or misrepresentation with design and intention to deceive. A liar is criminally accountable for a lie (a misrepresenting statement) every time that one of his or her lies is innocently repeated by the person to whom the lie was told, and for a lie every time any other person innocently repeats the falsehood, not knowing it to be an untruth. Perceive, it is the originator of a false and untruthful statement that is guilty and criminally accountable every time a lie is repeated or retold, and not the people who are innocent and most wronged.

The adulteress is an arch liar and persists in lying every time that she speaks to her illegitimate offspring, or to any other person, of her husband as being the father of such son or daughter. And, if we estimate that she so speaks of her husband ten times a day for twenty years, she will have lied seventy-three thousand times. But these are not nearly all. She also is guilty of and accountable for a lie every time her illegitimate offspring calls her husband "papa" or "father," because she put the falsehood into his head and instructed him to call the husband "papa" and "father." And, if we esti-

mate that her illegitimate progeny will call the husband "papa" or "father" on an average of ten times a day for twenty years, she will be guilty of and accountable for another count of seventy-three thousand lies. Ah! yet more. She is accountable for another and still another lie every time that the illegitimate offspring affixes the husband's surname to his or her given name; and if we estimate that the illegitimate boy or girl will do so averaging five times a day for twenty years, the adulterous mother will be accountable for thirty-six thousand and five hundred lies, in addition to the numbers above stated, or a total of one hundred and eighty-two thousand and five hundred lies.

But the above figures are an underestimate of the real number of her falsehoods, because they continue multiplying after twenty years; and, too, there are, in fact, many cases in which the above figures, to make a correct showing, must be multiplied by two, three, and on and on up.

And further about robbery. I have said nothing yet of her robbery of her husband of labor and money, amounting to very large sums, used to feed, clothe, and educate her illegitimate children. And still more sin—the monster sin against the unfortunate illegitimates. There are no words in any language capable of expressing the enormity of the wrong inflicted upon an unlawful child. Think of a person being deprived of the acquaintance with one of his parents as a parent. Think of a person frequently seeing his or her father, and yet ignorant of the fact, while he or she is told by the mother that another is his or her father!

Every clean, pure-minded father and mother transmit to their children pure minds and moral inclinations, which are mental inheritances of far, far greater value than any man's money and property. Decent, lawful parentage and a pure mind and

moral inclinations are the *birthright* of every child; and everyone who does not inherit such all-desirable qualities of mind is criminally, sinfully *defrauded* by one or both its parents. Every parent who, by being mentally corrupt, not only defrauds the child out of its most valuable rights, but also transmits to the child an abnormal and corrupt nature—a parentally imposed curse (infliction) that makes or is very liable to make the accused son or daughter a life-long slave to a corrupt mind and degrading tendencies. The home environments, in such cases, usually are decidely unfavorable to conversion.

No one who *knows* of the extent and enormity of the consequences of the sins of *sneaking home-wreckers*, as I do, will think my analyses of such sleek and dangerous frauds too severe. Surely, if there be no division walls in *Hades*, these sneaking, pretentious, deceptive, and lying home-wreckers will seriously further corrupt and degrade that better class of the inhabitants of that place of corruption and punishment!

CHARACTER VALUATION.

Human Character and Its Elements or Composition: Good Character and Bad Character Compared.

One Standard for Men and Women.

It has been said, and truthfully, that "the character of a people is more important than the business of a nation." Human character is not of fine, costly, well-fitting, tailor-made clothes. It is not of silks, satins, and fine linens. It is not of lands, farms, city lots, and fine mansions. It is not of learned, scholarly attainments. It is not of professions. It is not of social standing. It is not of inherited birthrights. It is not of kind words elo-

quently expressed. It is not of color, size, and bulk. No, no; it is of none of these; but it is more lovable, more sacred, and far more valuable than all the things I have mentioned.

Character is of the mind, mental; wherefore character is not of things visible to eyes and tangible to hands, nor of anything that can be bought and sold. As both good and bad character are of mind, to determine what constitutes good character, we must have a correct *standard or measure* of what is to be taken as *good* character. A standard in commerce is an established and lawful measure; as, for instance, thirty-six inches is the standard of one yard. It takes the whole number, thirty-six inches, to make a lawful yard. A piece of cloth thirty-five inches long is not a lawful yard. So the honest merchant uses a measure exactly thirty-six inches long for a yard. Each of the thirty-six inches is a necessary constituent element of the standard yard. A merchant who intentionally gives a customer only thirty-five inches of cloth for a yard is bad and liable to be arrested for cheating. Now, as we can not measure immaterial things by a standard composed of material or matter of any sort, we look to Nature and find that she furnishes a convenient and correct standard or lawful measure of what constitutes good character.

Moral principles are *Nature's standard* and the elements or composition of good character. Love of all Nature's moral laws is the *inclusive element* of good character. Truthfulness, honesty, sincerity, moral sympathy, moral love, mental purity, chastity, unselfishness, friendship, industry, and sobriety are necessary elements and mental composition of good character. If any one of these elements is not found in the make-up of a man's character, he is far too short morally. If, then, a man be measured by a standard that leaves out any one

of the moral laws, his character will be far more imperfect than the thirty-five-inch yard; as an element of good character is of vastly greater value than anything of matter and measured by the standard yard.

While principles in line and accord with the moral laws of Nature constitute the standard of good character, their opposites or opponents are the elements of *bad character*. Wherefore untruthfulness, dishonesty, mental impurity, immoral love, pretension, laziness, haughty pride, deception, and insobriety are *some* of the elements of bad character. The elements of immorality are the elements of bad character.

The laws of Nature and the Bible set up but *one standard* of purity for both sexes. What is wrong in the one is wrong in the other. Whatever is morally right in the male is right in the female. Both men and women are under one and the *same law* of the great Law-maker. The people of this world have made two standards of purity—one for men and the other for women. Under the two-standard system, the young man is not required to be as pure as the young woman. More virtue is demanded of the young woman than of the man who shamefully betrays her. This wrong is degrading and demoralizing many thousands of the young men of America. They know that equal purity is not expected of them, and so take liberties and do things that some of them would neither take nor do if the standard were the same for men as for women. The standard for women is none too high—in fact, *not high enough;* and must not be lowered. But the standard for men *must be raised*, for the better *protection of women* and the elevation and betterment of men.

But of character, as love is the dominating, controlling element of one's mind, the things and prin-

ciples he most loves, whether they be moral or immoral, are representative and proof of the nature and quality of his personal character. Works, whether moral or immoral, are usually the fruits of good or bad character. But, on account of perversion and deceitfulness and a disposition to appear better than one is, very few people are as good, even, as their talk and some deeds indicate. Wherefore it is dangerous to believe that people are at all better than their worst known words; as "from the abundance of the heart the mouth speaketh," though sometimes restrained by deceptive prudence. A hypocrite *says and does many good things* to deceive, when he expects to gain a point in favors, as of money or some other coveted object or thing. Wherefore good words and deeds by a person of bad character are subject to just suspicion of being *deceptive baits*. It is love—the wonderful power of love—influenced and molded by one's valuation of moral principles, that makes one's character. High valuation on all moral principles makes a man's affections and love moral and his character good. Low valuation of morality makes one bad. Low valuation on moral principles influences one's love and makes it immoral; and the evil influences of one whose love is immoral corrupt the minds of his associates by giving them a too low valuation on morality; and the too low valuation perverts associates and makes bad character.

Many thousands of parents, by rejecting or by putting low valuations on moral and Christian principles, lower the only correct standard of good character and thus *corrupt and degrade their own homes, themselves, and their children.* So does every husband and every wife who talks against and opposes persons and organizations that are working and struggling for the observance and enforcement of moral principles. Every moral principle is a de-

creed law of Nature, and consequently a law of the Creator, because the omnipotent Creator conceived and decreed the government of Nature and all its laws.

The estimate one puts on the elements of good character is the mental basis or foundation of his own character. High valuation on moral principles is the foundation for good character; and low valuation on moral principles is the foundation for bad character.

A Dollar's Worth of Mental Purity.

It is one's valuation of moral principles that governs his affections; and his affections govern his character. One's affections for good character go up or down along with his valuation of character; and are strong when his valuation is high, and are weak when his valuation is low. Thus one's valuation on moral principles, which are the elements of good character, governs his love; and love governs him. Love is mental sentiment (feeling) inspired by ardent admiration of what one values for its qualities, merits, or beauty, or because of its demerits. A dollar's worth of mental purity, virtue, truth, fidelity, or honor is worth fully as much as one hundred cents in gold, silver, or property of any sort, and is so regarded by normal, *unperverted* humanity. The higher one's valuation of anything, whether it be money, property, honor, or mental purity, virtue, and fidelity, the more watchful and careful will he be to protect and keep it in its full and unbroken value.

The difference in people's estimates of the importance and value of good character is fully as great as the difference between one dollar and one thousand dollars, and just equals the difference in the character of people. Any person feels far more keenly concerned and is far more watchful over a

pocket-book containing one thousand dollars than over one containing one dollar. The difference in people's character-valuations makes, to a wide extent, the differences in the character of people. Thousands of sons and daughters are sacrificed for less value than one dollar by stupidly entrusting them with men who do not possess the elements of good character, and with men and women in places where a parent would not trust or risk a thousand dollars; as at public dances, hotels, rooming-houses, and many other places where a thousand dollars in a daughter's pocket would *be far safer* than the girl's good character is at many of such places. Some parents say, "We can trust our young folks." Misplaced confidence, in most cases, is one of the consequences of too low valuation of good character and leads to the perversion and ruin of many thousands of young people every twenty-four hours. A parent who is not afraid to trust the young people in improper company, whether public or private, either puts a shamefully low estimate on the value of clean, moral character or is as stupid and ignorant as a man who, having inherited money, loans it to irresponsible people without security.

Parents give their children their own estimate of character, whether it be high or low. The mother, more than the father, fixes in the mind of a daughter her own estimation of the value of moral character, and *in future years the daughter's valuation will be pretty sure to correspond with the moral valuation the mother put upon herself.* The daughter is not likely to put a higher valuation on her own moral character than the mother seems to put upon hers. During childhood and youth the mother and father are constantly adding to or substracting from the son's and the daughter's estimation of character. The manner in which the mother treats *improprieties* (*and immodest words and acts are impro-*

prieties prompted by an *unclean, coarse mind*), and whether the mother frowns upon and resists or *smiles and laughs*, and thus encourages improprieties, has much to do in forming and molding a daughter's opinion of the quality and firmness of her mother's moral character; and also much to do in forming the character of the daughter, who is not likely to be much, if any, better morally than the mother. In a very large majority of cases in which a daughter puts a too low estimation on the worth of good character, the mother is *personally accountable;* as the mother's opportunities are ample to enable her to enkindle and develop the moral faculties of the minds of her children, leading them to *love* the moral principles that constitute good character, and to *hate* everything immoral, unclean, obnoxious, and antagonistic to good character. The father may have failed to aid a good and dutiful mother; but, in a very large per cent of homes, the father is away from the child much of the time and has comparatively but little chance to mold the character of his children, and the monster responsibility is upon the mother.

But about the moral force of high esteem, admiration, and valuation of moral character: any person will offer far braver, greater, and more resolute and determined resistance against a robbery of one thousand dollars than he would against a loss of one dollar. And it is so, too, of a woman who values her moral character *worth millions* of dollars (and any one's character, if of moral principles, is worth more than millions in gold, silver, and property): she will make a desperate fight to protect it. Parents having failed by negligence, as many thousands do, to make their sons and daughters sincerely believe that good character is, in fact, worth far more than any man's friendship and more than any man's property and money, and *not to be*

surrendered for carnal friendship and love, not even though it be the love of a millionaire, the daughter may, as a consequence of such neglect, become the demoralized, disgraced, and debauched victim of some sleek, pretentious, and successfully deceptive human vulture and robber of good character.

Moral worth is to be valued highly for the many mental comforts and blessings that are fruits of good character, and is to be esteemed and highly valued for protecting and saving virtuous people *from many tormenting regrets and sorrows*, such as are common fruits of vice. Believe me, and doubt not, that a man's *moral worth*, if he is moral, is as *real* as his money and property worth. In fact, moral worth, as in mental purity, chastity, honor, etc., as far exceeds money and property worth as a million dollars exceed the value of one cent. We hear or read about a parent giving a son or daughter property valued at millions of dollars; but I insist that a father or mother whose moral influences give a son or daughter a very *high valuation* on all the elements of good character *does more* for the welfare of the child than a parent who gives millions of dollars and a low valuation on moral principles, which are the elements of good character.

Character-Valuation Far Too Low.

A right, true, and correct valuation of good character would put a stop to nearly everything that is wrong morally. People would love morality. The fact is, good character is not valued at one-tenth its true worth. Parents *do not* teach their sons and daughters the right and true value of good character. No person can successfully teach the right and true value of good character without first teaching what things or principles are the make-up of good character. In other words, no son or daughter can put a right and true valuation on good

character without first knowing what are the elements or composition of good character; as it is necessary to estimate the value of each element or part,to find the total value. And, too, no teacher can succeed in an effort to make a boy or girl put a right valuation on any one of the elements of good character without contrasting the element of good character and the corresponding element of bad character, to show clearly and impressively the vast and damaging difference between the good and the bad, between the elements when normal and when perverted. The comparison will show clearly the hatefulness of immorality, which is the composition of bad character. Wherefore, to succeed in making a right and correct valuation on good character, one *must know* what are the elements both of good character and of bad character, else he can not compare one with the other.

The fundamental elements of good character are: truth, sincerity, honesty, sympathy, moral love, purity, chastity, generosity (unselfishness), moral friendship, prudence, modesty, self-respect, industry, temperance, abstinence from all vice, and sobriety. Any one of these elements of good character, when perverted (turned wrong), becomes an element of bad character; and every one is liable to perversion. Truth, an element of good character, when perverted, becomes a lie; honesty, perverted, becomes dishonesty; sobriety becomes insobriety or drunkenness. Sympathy, generosity, friendship, love, and industry—each of these belong both to good character and to bad character. When they belong to good character, each is in hearty *sympathy and love with morality* and doing right. But, when perverted, they belong to bad character and are in *sympathy and love with immorality* and doing wrong.

A truth is a normal and desirable thing. A true statement or representation of things as they were

and as they are is truth. A lie is an abnormal, hateful thing. A false statement or misrepresentation of things, intentionally, is a lie. A lie is a *trouble-maker*, causing enmity, quarrels, fights, and murder. By lies many thousands of people have been robbed of property, lands, homes, friends; and many sent to prison or hanged. A truth is *worth* as much more than a lie as the works of truth are better than the works of lies. If lies deprive men of friends, property, lands, homes, liberty, and life, truth would have been worth all these things to the men who lost such things by lies.

Sobriety, an element of good character, is *worth* all the difference between the condition and works of a sober man and the condition and works of a drunken man. Compare the low, demoralized, degraded, and debauched condition of an intoxicated man, deprived of reason and decency, with a man sober and governed by reason, self-respect, and decency, and find the *value* of the element of *sobriety*.

Now I have compared only two elements of good character against two of bad character; and, were I to go on and contrast other elements, there are thousands of people who would be much surprised at the *disgusting filth and the deception, hypocrisy, craft, and cunning* of the elements of bad character and astonished at the vast, *enormous value of good character*. Finally, have faith in right. If any man in the habit of lying will think after each lie and consider, his own reason will soon convince him that the truth, in each case, would have served far better.

HANDS OFF!

Self-Control, Prudence, Modesty, Self-Respect: The Practical Armor for Moral Self-Defense.

Draw the line of propriety between the two sexes, between the male and the female, between the six-year-old girl and boy, and keep it drawn. Teach the little girls to keep their hands off the boys, except their own brothers, and teach the girl from the age of six years that her body and limbs are her own, and that it is not right to allow the boys any personal freedom with her person. Teach her the necessary and most important of moral rules: Hands off.

Teach the boys that they may run, romp, and play with boys. Draw the judicious, protecting, educating line of moral propriety between the two sexes, and make "Hands off!" the motto of every child of six years and up; and your children, growing up with this all-expressive and far better than golden motto written upon their hearts and becoming a loved principle—a rule—of their inmost souls, will in after-years much more easily protect themselves against the grossly immoral and degrading influences of the shamefully common, unrestrained, and demoralizing personal familiarity and freedom of both boys and girls of modern times. This most unreasonable and bold personal freedom is uncivil, immoral, coarse, rude, vulgar, and demoralizing. This vulgar, soul-destroying familiarity, if allowed and practiced, removes and destroys all proper personal restraint of both boys and girls, and makes both sexes bold, ill-behaved, and ill-mannered; and it destroys and prevents proper respect of the two sexes, one for the other. If parents, guardians, and teachers will draw this necessary moral line of pru-

dence and propriety between the two sexes, girls will know how and be able to protect themselves against the millions of carnal-minded boys and lewd men who constantly and successfully seek to get improper control of young girls and women without marriage.

Any woman possessing as much good common sense as mothers need and must have to guide them rightly in teaching children will quickly see that there is wisdom in this rule of "Hands off!" It is a practical, sensible, and necessary rule, enforcing upon both sexes mental and physical control, propriety, prudence, and modesty of conduct. It is a rule which, when enforced, commands respect, and is the woman's most powerful shield and self-defense, both in public and in private life. As it is hard to break away from and discontinue a bad habit, especially after it has been practiced during youth, it is far better to keep children *from forming* a bad habit, and have them form the good habit of keeping their "hands off" the opposite sex.

No girl past six years old, and no woman of any age, should either practice or allow personal hand-familiarities with the opposite sex. Every miss and woman ought to resent any such familiarity or freedom, as in taking hold, putting hands on, or handling her in any way, as rude, highly improper, and insulting, and quickly *resent and disapprove* such freedom as not at all allowable. Does anyone who loves humanity and mental purity think that six years of age is too soon to draw the protecting, shielding line of propriety? It is not; no, it is not too soon—no, not a day too soon. I have had excellent opportunities for the study of human nature all along during the past fourty years, and within eight years have been a guest at more than two thousand hotels and boarding-houses, and have called personally at more than one hundred thous-

and private homes distributed over many States; and were I to particularize and itemize what I have *seen and learned*, parents would quickly agree with me, and adopt and *enforce* this unequaled rule—Hands off!

MANY CHILDREN THOROUGHLY DEMORALIZED.

There are many thousands of perverted, demoralized, and debauched girls and boys *not a dozen years old*, in cities and in small towns, some of whom I have seen in public parks and streets advertising their debauched condition by "flirting" and unclean words. If these corrupt and ruined children had been taught and induced to practice the golden rule, "Hands off!" from the age of six years and up, and to shun rude boys and tom-boy girls, and *to hate* their ways, they would not have been demoralized and debauched, but would have been as modest, good, and pure as the girls who now shun them and hate their hateful ways.

Since an article headed "Hands Off!" was published in my book entitled "Man: Body, Mind, and Soul," I have heard scores of hearty endorsements of the *rule*, "Hands off!" Observing, thoughtful people know that larger and coarser improprieties follow the smaller and less ruinous ones, increasing in boldness and badness until the time and hour of ruin comes; "Hands Off".

Do not be deceived and misled by seeing a teacher or supposedly educated person doing the things that this article condemns. Improper, rude, and coarse conduct by educated people is neither more refined nor more respectable than when done by uneducated and ignorant people. Remember that extensive school, college, and State university education is absolutely no proof of moral character. This meddlesome use of hands and arms is a manifestation of the carnal, *animal nature*, purely ani-

mal, exciting coarse, animal nature and passions, and would be proper and natural among cats and dogs, monkeys, and apes; but is not proper with people supposed to possess immortal souls, who ought to be cultivated and fitted for pure thoughts, deeds, and noble lives. Meddlesome hands, embracing arms, and caressing lips, aided by the natural but misdirected human affections and lower passions, along with *deceptive* professions of love and sincerity, are means used to deceive, demoralize, and ruin young people of the female sex. By playful, sportive laying-on of hands, taking hold, pulling, pushing, and scuffling, improper and demoralizing personal familiarity and freedom is established in a few hours, or in a few days, that, under proper and *genteel restraint*, could not have been obtained in many years.

Every fairly intelligent parent, after a little thought, will perceive the evil tendency—the immoral effects and influences of meddlesome hands—and suggest and provide other and far better amusements, plays, and sports. It is right, proper, and desirable that children and young people have rest from work. They ought to be young, happy, and joyful before they are old. But there are plays that are both harmless and amusing and also instructive, some one or more of which ought to be in every home. The common cards, so much used in saloons and gambling, are not included as instructive, as they are *not;* they develop no useful capacity of mind.

Prepare for War in Times of Peace.

It is in times of peace and good-will, when a government is on most peaceful and friendly terms with all other governments, that it builds great warships and arms them with powerful cannon, and keeps and disciplines thousands of soldiers ready

for war. All these precautions are considered wise and necessary self-protection against nations and people who are professedly its friends, some one of whom may at any time prove untrue and trespass on its territory and rights. But the friendship of the individual is *no truer* and no more trustworthy than that of nations: hundreds of thousands of men disregard their promises and pledges of friendship to young women; and thousands of confiding, trusting girls are betrayed, every year, in the United States. Young women—thousands of whom are mere children, many not a dozen years old — are perverted, demoralized, debauched, and ruined by associates professedly their friends.

Parents, wake up! "Hands off!" is a good rule and strong *fortress of self-protection* for your loved ones. A government's warships are judicious, timely warning to friendly governments that she will resist any trespass on her territory and rights. And likewise the judicious moral rule, "Hands off!" is a proper and genteel notice to all friends that the girl or woman *is armed morally*, and will protect herself against any trespass on her moral and civil rights.

Young woman, if you wish to be both respectable and respected, listen not to anyone who makes light of these sacred facts, while he perhaps seeks to deceive and demoralize you, mind and body; but consider favorably these truths and protect your honor and virtue, and gain merited respect by this golden rule, "Hands off!" Every truly decent man will endorse this as a good rule.

Every girl and woman ought to regard the handling of her arms and body as an *exclusive* personal right, and be bold and brave in asserting and defending the same as such, especially against the opposite sex. It is a privilege which, during single life, belongs exclusively to the maid, and to be

shared only with the husband in married life. If a woman has not the honor, love of propriety and virtue, and the *courage* to protect and defend these, her sacred rights before marriage, how can a man reasonably expect her to defend and protect them as her husband's rights after marriage?

Men Marry to Get Possession.

I tell you truthfully that a man of any age, young or old, after having been allowed improper freedom with a girl or woman, does not respect her one-half so much as he would if she had said, in public and private places, "Hands off!" and in forty-nine cases out of fifty *will not marry her.* Courtship and promises of marriage being of *no consequence*, he will easily abandon her, when for any reason he wishes so to do; or he may murder her, as many men have done. Men marry for possession; if, then, a girl or woman has already given a man possession of her mind and body, he will not marry her, unless he be forced to by circumstances, in which case the marriage will be *unhappy* until separation by divorce or desertion. He may have been as much or more to blame, as great or a greater sinner, than she, but this fact will not induce him to marry her, except it be with the *secret thought* of soon getting a divorce.

Remember and believe me, I tell the truth and lie not: Such acts of meddlesome hands and arms as I have referred to are incited (caused) by mental corruption, and are carnal, coarse, rude, ungentlemanly, immoral, and demoralizing. They are prompted by corrupt minds and are neither a sign nor an indication of moral respect or decent love. If, however, there exists a *spark* of pure love, it is soon corrupted and perverted in any case where a woman allows the freedom of meddlesome hands and arms. Moral confidence is quickly *destroyed;*

and the man will entertain no sincere thoughts of marriage to a woman who has not the self-respect, love of virtue, and the courage to order his hands off.

Sports and Pleasure-Seekers.

As a class, with very few exceptions, men and women whose time and affections are devoted to sports, amusements, and pleasure are perverts — mentally corrupt — and ought to be avoided and shunned by girls and boys of good minds who desire positions of usefulness far above any occupation of games and sports. Love of rough, masculine games, sports, and plays, such as require physical nerve and muscular force, do not tend to civilize and elevate humanity. Very, very small per cent of the men and women in occupations and pursuits of games, plays, and sports of any sort entertain any love either for the elements of morality or for men and women whose lives are devoted to the uplifting of humanity. Love of pleasure, as of society, social clubs, plays, games, and sports, has been cultivated, during recent years, to *excess*, and now is abnormal and damaging mankind by attracting and drawing millions of people away from useful pursuits, and thus absorbing and wasting their time and money necessary to promote their financial prosperity and welfare.

Seek Not Pleasure, But to Be Useful.

The highest ambition of many people is to *live to eat*, and to accumulate *material* things; another numerous class have in view nothing higher than to seek for enjoyment in the fleeting, carnal pleasures and sports of the times, very many of which are condemned, *low, and sinful.* All these are a vast multitude of people whose time and lives are wasted in the most selfish, unmeritorious, and sinful manner.

All pure and noble lives have been predeter-

mined (chosen and decided on) *before* they were lived; and the men and women who have become known and loved by their pure, spotless, and noble lives were meriting and commanding *respect* during their youthful years. The large majority of these pure, noble spirits were *very poor*, especially while young men and women, and had to struggle hard for living, clothing, books, and learning; but they were *rich* in love of personal honor, virtue, and morality, each of which they would have defended with their lives. They were most highly respectable, and entertained high respect for themselves, and had the honor, the virtue, and the courage to say, "*Hands off!*"

The most reasonable, sensible thing for every person to do, is to choose and determine firmly on the *sort of life* he or she will live—decide whether in the future it shall be good, indifferent, or bad. And it is, of course, presupposed that every person of good sense will choose to live a pure, good, and useful life. But the mere choice of a good and pure life is not at all sufficient to build life's character on. Everyone who looks forward with reasonable expectation of succeeding in living a moral and meritorious life *must* have a standard *measure* of what is to be called moral and meritorious; in short, he must have a *standard of right*, else he will be *sure to fail.*

Having heartily accepted and adopted the moral laws of Nature—the elements of morality—as the correct standard or measure of what shall be considered right morally, then *avoid* any undue familiarity among people; and *observe* suitable, genteel formality, as there are polite formalities which every person, even the members of your own family, have a right to expect you to observe. Be natural, not affected, in company; don't think of yourself, as to how you look or appear; don't *try* to look

pleasant; don't *try* to smile; don't *try* to put on a smiling face. Let your face be *natural.* It will be soon enough to smile or laugh when something laughable occurs. Foolish, silly people laugh at trifles. Don't be thinking about *yourself*, but *think of other people and things*, as of what your company say, and of the answer that will be most suitable. When one's thoughts are on himself or herself, a part, at least, of the power of the mind is drawn from intelligent considerations, and conversational power is weakened.

Don't accept compliments freely. Be warned against compliments. Don't be so *soft*—so foolish—as to believe that they are *sincere.* Nineteen times out of twenty they come from a *dishonest source*, which women need to guard against. Nineteen out of twenty so-called compliments ought to be quickly *rejected* as insinuating or presumptive of weakness on the part of the female. About all directly complimentary or flattering remarks ought to be considered *unfavorable* and *promptly* rejected by the lady as *undesirable.* Don't smile, but frown upon compliments.

Presents ought to be *politely refused.* Most presents offered to women by the opposite sex ought to be refused as tending to establish thoughts and feelings of *personal obligation.* Of course, offers of presents from relatives, or from one lady to another, are not included. Bad or immoral company *must* be avoided and carefully shunned. No person can be well respected who associates with immoral persons. The highest standard of right says, "Come out from among them, and be ye separate" *from the wicked.* We have but little reason to suppose any woman or man better than her or his associate. Ten thousand times better be alone than in impure company. If lonely, get a *good, moral book* that will improve your mind—something good and *in-*

structive. Remember, whatsoever you learn mentally will become, as it were, a part of you; so read only moral—not impure—books.

Nearly all *joking*, especially if untimely, or in the least degree unchaste, or tending to lead to an immoral thought, is *sure* to weaken or *destroy* self-respect, if not frowned down.

Either loud talk or loud laughter and loquacity or talkativeness are sure to *reduce* respect. Personal familiarity and meddlesome, fondling hands, embracing arms, and caressing lips destroy both *respect and good character.*

Moral Culture and Self-Respect.

There are, as it were, two sides to the human mind. On one are the purely intellectual faculties; on the other, the moral faculties, embracing the affections, honor, virtue, etc. All the common branches of school and college education cultivate only the intellectual side or faculties of the mind; wherefore love of honor and *desire* to do right and to oppose wrong can be acquired and increased only by *moral* culture with such principles and teachings as are found in the alphabet of morality. This *heart* culture must be a part of the mental foundation of every ideal person. All the love of honor and virtue possessed by any individual can be traced to heart or *moral culture.* Heart or moral culture brings love of honor, virtue, and respectability; and these bring *controlling* moral love and self-respect.

As the genuine respectability of a neighbor will largely govern your actions toward or *affecting him;* so, too, self-respect, founded on your own genuine respectability, will largely govern your actions *affecting yourself. Respect* will keep a person from telling a vulgar story or swearing in the *presence* of the respected; and *self-respect,* likewise, will keep a person from telling a vulgar story or swearing in

the *presence of himself* or anybody else. Thus respectability and self-respect keep people from evil. No amount of education, leaving out moral culture, will make a man or woman any the more honorable, moral, or virtuous. Such education makes polite, cunning, foxy, and sharp, but dishonest, immoral, selfish, and heartless men and women, unworthy the respect, confidence, and love of anyone.

Bad Company.

Every person who wishes to be respectable must depart from and keep out of bad company.

I well remember hearing a woman thirty years ago say: "I 'll never give up *old* friends for *new*." She had always had immoral, carnal-minded associates, whom she called friends. Her moral faculties were *never* cultivated; hence, in her estimation, morality is but little or no better than immorality. She has not forsaken her old friends, as "birds of a feather will flock together"; and she will, no doubt, keep company with some of her so-called friends in Hades, and then discover that her "old friends" were, in fact, corrupt-minded enemies.

Every immoral associate, though he be esteemed a friend, is, in fact, a positive *enemy;* and there is absolutely *no hope* of reform of any person who will not give up immoral friends (so called) for *new* and better ones. The highest and best standard of right says, "Come out from among them [the immoral], and be ye *separate*." You will not be much better than your associates.

Must Judge Everybody.

To be safe from corruption and fraud, you must judge everybody in whom you are concerned. I warn the reader against persons who quote, "Judge not, that ye be not judged," having noticed for years that the wicked entertain special regard for that scripture, but never quote the other scripture

which says, "Judge not according to appearance, but judge righteous judgment." (John 7:24.) The reason why the immoral, dishonest, and wicked quote, "Judge not, that ye be not judged," is because they do not like to be judged at all by their neighbors, and entertain no love for the sentiment expressed in the words, "but judge righteous judgment." "Judge not according to appearance" has reference to *clothing;* we are not to judge the character of a person's soul by the clothing worn. "Judge not, that ye be not judged," means that we are not to judge and *condemn* on mere and unfounded suspicion, without any evidence, as this would be unrighteous judgment. We are also commanded in the New Testament thus: "Come out from among them [the wicked], and be ye separate." No person can obey this *excellent* Biblical commandment without judging persons almost every hour. We must *not give* any person our *confidence* until we see him engaged in a sinful deed; but we ought to withhold it until he *first merits* our respect and moral confidence. There is no such thing as a pre-existing right to moral confidence. It is very dangerous to give confidence to any stranger.

We may carefully *judge* a man by his *words*, as "from the abundance of the heart the tongue speaketh." Words and remarks which express un-Christian sentiments and principles *condemn the speaker,* whether be he Christian or not. And, as the wicked often use words expressing Christian sentiment for the purpose of deceiving, but never use words expressing un-Christian sentiment to deceive, therefore one word expressing bad, immoral, or un-Christian sentiment must be taken as counting more *against* the character of a speaker than fifty good words count for him. This is true, because when the dishonest and immoral seek to deceive, they guard against the use of words that would expose their

bad character; but, being accustomed to saying things that are uncomplimentary to reformers and Christian workers and contrary to Christian principles, they occasionally expose, by some remark, *their badness*. A really good and moral person uses no words that express sentiments that do not agree and harmonize with sound Scripture doctrine. While each word denoting or expressing Christian sentiment counts for the speaker, yet words denoting or expressing anti-Christian or un-Christian sentiment count *more rapidly* against the speaker, as stated above.

To be self-respecting, you must possess and protect a good moral character, and *defend* it as boldly and *bravely* as you would your life. You *must judge* the character of every person who seeks to associate with you. Measure his words, deeds, and sentiments by the Higher Law standard of right; and, if these do not measure out right, association must be *refused*. And do not allow anyone to impose acquaintance, as an introduction at a party or on any occasion *does not* entitle any person to extend and continue the brief acquaintance.

A TIME OF DANGEROUS ASSOCIATIONS.

Owing to modern employments and business associations, the immediate present and the near future are periods of great danger to women, on account of the immorality of others. I am credibly informed that many, many thousands of the places where young women obtain employment in towns and cities are or become snares by which many women are entrapped, either directly or indirectly. These places of danger include the majority of places of modern employment for young women—factories, offices, stores, and all places where the amount for services is not enough to support and clothe women as they need.

Low-minded, immoral men always seek to take

any advantage possible and regard a woman's small wages and financial needs and distress as *favorable to immorality.* And the brute in good veneer has said to a girl, "My way, or you lose your job," and "You are under obligations." And I am *credibly informed* that in answer to a young woman's reply, when applying for employment, that the small wages offered would not support her, she has been told that she could have a "friend" who would pay her "room-rent," and for a pair of "shoes" and a "new dress" occasionally; and so she could "live and dress well enough"; and that such a friend, "a nice fellow," would be introduced, if she accepted the employment. Ah, a "friend"! And young women who accept this sort of friendship (and many do) are soon either deserted or turned over to some other "nice fellow" after a few days or weeks of sin; and thus thousands are started *en route* to the slums of perdition.

And now, young women, it is proven by the experience of hundreds of thousands who have tested all the ways of immorality, that you better be moral servant-girls or women, and clothed in the cheapest cotton, than to be immoral and clothed in the finest woolens and most costly silks. The fine clothing may seem to afford comfort now; but be assured, and doubt it not, that at the end of a few years—very few—the women who choose morality and common hard labor and cheap clothing will have seen many, many more days of peace of mind, comfort, and joy than the women who chose immorality and fine clothes. And the life of immoral young women is very, very short.

And about "obligations." No obligations, no favors, and no sort of friendship gains any right over your morality, virtue, or honor; and though an employer (or any other person) were to give an employee (or any other woman) one-half of his es-

tate and one-half his income, he would acquire no right to infringe or trespass upon her virtue, morality, or honor. These are far above the value of any man's money and friendship, and under no circumstances to be sacrificed to pay any sort of obligation or debt.

Remember, neither generous favors, nor money, nor presents, nor friendship, nor love, nor courtship and marriage agreements or contracts anticipating marriage — neither one nor all these acquire any privilege or right whatever to trespass upon your virtue and honor; and any suggestion that shows a desire to demoralize you, whether of employer, benefactor, friend, or lover, or anticipated husband, is an insult of the blackest dye, and ought to instantly cut and cancel love, friendship, respect, and all obligations based on favors. Honest, hearty, faithful, and diligent service pays all debts of gratitude for favors from an employer; and as to your affections, let nothing, absolutely nothing, but moral merit and excellence command these. Superior or high order of intellect and excellence of physical manhood may command your admiration, but not your love.

Reject and Frown upon Flattery.

Flattery is another source of much danger to girls and young women. Think as we may of ourselves, few rise entirely above the possibility of flattery. Flattery is a common instrumentality of evil, and is being constantly offered with immoral design, and accepted as complimentary. Evil-minded men design their flattering words to be taken for compliments, and when so accepted, have succeeded so far in their evil designs. The very youthful, and the shallow and ignorant, and the unsophisticated are the most common victims of flattery. Knowing that there is in flattery a degree of freedom and personality which the genuine gentleman care-

fully avoids, if flattery be offered to the more intelligent and better informed, it is quickly and indignantly hurled back to him who attempts it. Nor do the more intelligent flatter themselves. Silly, foolish people flatter themselves. The unsound judgment of a silly woman leads her to believe that she is good-looking or handsome or that she is bright, witty, or intellectual. Shallow, foolish thing—too superficial to consider and reflect intelligently that, even though she were handsome, there is no merit—no moral virtue and no morality—in the elements of personal shape, form, and beauty! Such women accept flattery, and are easy victims to the schemes and sins of the immoral.

But the woman of better judgment is a more practical thinker, and perceives that there are scores of washer-women and poor servant-girls in almost any community that perhaps excel her in respect to figure (form) and beauty, and are her equals in intelligence. Thus good or superior intelligence arms a woman against the dishonest hypocrisy of flattery. Flattery and presents are common means used by immoral men to aid them in deceiving women; wherefore flattery ought always to be rejected, and presents must be quite generally refused.

Be Not Deceived by Politeness.

Be not deceived by any man's formal and genteel politeness. We have noticed for years that many men of awfully immoral and bad character are *very polite* to ladies on the streets and at social gatherings. Men absolutely destitute of morality and entirely unfit to associate with any *decent* woman often display as much or more formal politeness than the genuine gentleman. *Be polite*, it is desirable and costs but little; but be not *deceived* by outward politeness, but study the character of the *invisible soul* within the skull. Politeness be-

longs to the purely *intellectual*, not the moral side of education, hence is no evidence of morality or honor.

Be naturally easy, pleasant, and reasonably sociable. Be happy, if possible. Appreciate genuine moral kindness and gentility. But *be not deceived* by any sort of formal politeness. Openly and *boldly express your disapproval and hatred of immorality*, thus letting people know what manner of woman you are and intend to be. *Make your moral sentiments known*, that your influence be good. Frown down evil. And do not fail to promptly, immediately, and firmly disapprove of and frown down every conversation, story, jest, or joke that is at all immoral or unclean in itself, or because of its design to bring unclean thoughts to the minds of its hearers. Be highly respectable, and have self-respect and defend it. Aim high morally, and strive to attain to the highest possible womanhood. Make "Hands off!" your unbreakable motto. Every man of sense will know when a girl or woman says earnestly, "Hands off!" that he is at the end of his rope of impropriety, and will stop, and will respect her. If this sensible rule were enforced by every young woman, as it ought to be, old maids and old bachelors would soon be scarce. Moral confidence would be established, and men would marry. Man's confidence in the firmness of a woman's virtue is quickly weakened when she allows him any improper personal freedom. The sensible rule, "Hands off!" must be firmly enforced during courtship. There are many, many courtships and marriage agreements canceled because too much personal freedom was allowed.

Must Let People Know.

Another matter of very great consequential importance to every moral young woman—a matter

not to be neglected—is that she let every acquaintance know that she has fully and firmly decided on living a strictly moral and virtuous life. There are many thousands of young women who, though talkative, seldom or never express their convictions and sentiments on questions of morality, every one of whom would elevate herself by plainly, publicly, and frankly denouncing immorality and advocating morality as often as subjects of conversation make it proper to do so. No doubt many of the old maids of any modern period would have been married women if they had timely and heartily denounced immorality and sincerely advocated morality publicly during their earlier years.

If a young woman says little or nothing on these all-important subjects, who knows whether or not her mind is fully settled and determined, one way or another, on the subjects. And every man of sense knows that no woman is fit for a wife who has not fully decided in favor of strictest virtue. If a girl is sufficiently intelligent to choose and love morality, she also is capable of defending and advocating morality; and it is her *duty to do so*, as by keeping silent she fails to exert the moral influence for her own welfare and for others that she ought.

The Satanic Tyrant, Pride.

Pride is a *mental corruption* and a tyrant of powerful means of preventing young men and women enjoying life. The Bible teaches that Satan himself is the father of pride. He was expelled from Heaven on account of his pride. It is said in Proverbs, that God *hates a proud spirit.* Pride is an awful mental tyrant that needs to be *feared* and fought by every young man and woman who really wishes to be successful in life. Even the great Apostle Paul himself was afraid of pride. Pride, if not

timely and carefully restrained, will soon subdue, dethrone, and *enslave reason* and become the governing power over the mind. Millions of people are the *slaves* of the Satanic tyrant Pride; their better reason having lost control, they are governed in nearly all their purchases—in buying—and in most things that they do, by *pride*. It makes millions of people miserably *unhappy*, because they are financially unable to gratify their pride, and leads millions into immoral and sinful lives and down to *Hades*.

When a lady *does not feel* as comfortable and *happy* in a neatly made and nicely fitting *calico dress* as when clothed in more expensive goods, *reason has lost control*, and she is being governed and made unhappy *by pride*. She ought to know that it is the mind—the invisible spirit being within—that by well-chosen and expressive words makes itself *felt* mentally and is the greater source of fascinating power. Let every lady and gentleman know, too, that good and superior qualities of *head and heart* attract more notice and more favorable attention in *cheap* than in costly dresses.

Ah! young woman, be governed in all things by your better *judgment*, remembering that every man of good sense knows that all intelligence, honor, virtue, and love belong to the mind, and not to silks, satins, and fine clothing. Remember and forget not the truth: Haughty pride is one of the most damaging mental corruptions that affects, demoralizes, and torments perverted humanity.

LOVE—WONDERFUL, MARVELOUS LOVE.

Love When Normal the Best Thing in the World; When Abnormal, the Worst. How Love and Hatred Co-operate.

Love and Christianity.

The chemist can analyze water by decomposing it into its elements of oxygen and hydrogen; but can go no further. We have compound feelings; but love and hatred are at their last analysis. These the chemist can not analyze.

Love and hatred are the two most powerfully inciting mental passions, the sentiments of which largely govern mankind, both for weal and for woe. Love is a passion: and a passion is a mental feeling or emotion by which the mind is swayed or affected; a deep or strong disposition or working of the mind; a strong attachment by that which commands admiration of human affections. A sentiment is a particular disposition of the mind as regards some person or thing, and may be favorable or unfavorable.

Normal love is an affection of the mind excited by merit and worth of any kind; by beauty and pleasing qualities; by mercy, kindness, benevolence, charity; and by such qualities as render social intercourse most agreeable. A man's fancy, likes, esteem, friendship, and admiration—all are tributaries to his love. Any one of these, increased and intensified, may develop a spark of love, which, if fed and fanned by continued manifestations of whatever is approved by his mind, may become a burning, ceaseless flame of love.

There is love of different kinds and quality.

Love ranges in its nature from the best thing in the world down to the worst thing in the world.

She Was Surprised.

A woman one day said: "Why I never have supposed that there is more than one sort of love." And she was surprised when I informed her that the difference in the quality of love is just equal the difference between virtue and vice, or honesty and dishonesty. In other words, the differences in the quality of love is fully equal the difference between a fresh, newly laid hen's egg and one that is old and thoroughly rotten.

Love, in the case of consanguinity (blood-relationship), is natural, and not based on worth, merit, or excellence. Parents love their children, even though the latter be void of merit. This kind of love is instinctive. The infant is loved before it is old enough to display any sort of merit. Such love is as strong among domestic and wild animals as in human beings.

Moral love is based on high estimation of moral principles. Christian love includes moral love, Christian belief and faith, God and humanity; and is the best thing in the world. Immoral love, which is of things that are wrong and degrade humanity, is the worst thing in the world. It opposes the elements of morality. Love, based on moral principles, is uncompromising with wrong and never willing to surrender the object of love, nor to license that which is wrong morally. Such love is refined, uplifting, ideal.

Love begets eager *desire* for possession, as of things, and for association and companionship, and to benefit persons whom we love; and inspires earnest, determined desire to promote the welfare and to secure the success of any cause which one's mind approves as right. The highest of authority repre-

sents love as being the *greatest* of all graces (I. Cor. 13:13; I. Tim. 1:5). It means *moral* love. Love determines what a man's character is—whether it be good or bad. No man of good sense is neutral on questions of morality and immorality; nor as to Christianity. Every sane man is for or against, he either loves or hates; and a governing preponderance of *love for right*, honor, morality, virtue, etc., gives him a good character, but a preponderance of love for wrong gives him a bad character.

Love, to be moral, must itself be governed by an underlying foundation-love of all the elements of morality. When the moral faculties of reason have not been cultivated and moral capacity developed, reason often yields to the dictates of blind passion, to love based on error, misinformation, and indifference or ignorance of the true character of the person or thing loved. Such love causes hasty friendship and much sorrow.

Pure, uncorrupted love is a product of one's normal, unperverted moral faculties; and, as all mankind is governed mainly by love, therefore the moral faculties are the far more important of all one's numerous mental faculties. An important function or work of moral love is to keep one's mind pure by rejecting and excluding all thoughts not in accord with the laws of morality. Love itself of moral principles and people, and of their ways and deeds, is filtered and purified by a *deeper* and underlying *foundation-love* of the sacred elements of morality. Moral, uncorrupted love restrains pure minds from entertaining unclean, corrupting thoughts and from immoral deeds.

Moral Standards of Purity and Justice.

On account of mental corruption and perversion, no person can safely trust his own judgment to fix for himself the standard measures of what

he shall consider sufficient purity and moral justice as between man and man. Everyone—all civilized mankind—needs to be guided by the same standards or measures of mental purity and moral right and justice. The elements of morality which have been tried and tested in many millions of cases are the ever-correct, pure, and just standards of mental purity and righteousness between man and man for all humanity.

Moral love is based upon and governed by the elements of morality. All moral men and women accept the elements of morality—all moral principles—as their just and correct standards of moral purity, right, and justice. One or another of the elements of morality is a correct standard or measure of any of the many affairs and activities, any of the thoughts and deeds, of mankind. In fact, the alphabet of morality (the elements of morality) are the true and practical Christian's standards, as any religion at all worth having must have morality for its underlying foundation. Anyone whose mind is purified by genuine *love* of the elements of morality and inspired by uncompromising *hatred* of the elements of immorality has but a reasonable step to take to become a model Christian.

Immoral love is any such love as is not based upon but dislikes moral laws (the elements of morality), and is based upon and governed by the elements of immorality. All immoral men and women accept the elements of immorality (immoral principles) as their standards of mental purity, and consider themselves good enough when they measure up to such low and corrupt standards. It is *mental* corruption and perversion of one's moral faculties that makes the vast difference between moral and immoral love, and between morality and immorality. Any mental dislike or disapproval of any moral principle or law—as any dislike of morality or of

any one of its elements—is mental corruption; and all minds *are corrupted* that entertain any such dislike. And, also, any sympathy or friendship for immorality or for any one of its elements *is mental corruption;* and all minds that entertain any such sympathy are corrupted.

As love is a product of the moral faculties of every mind, it may be likened to the most valuable but tender plant, that must be carefully and thoroughly cultivated to make it grow and develop its fruits. So, too, love must be stimulated and developed by careful, systematic, and thorough cultivation, as I have said, to develop and mature its best fruits. Moral cultivation fortifies love against corruption. Love is naturally generous, even to excess, and needs to be modified and regulated by sound reason, to restrain it from extravagance and self-sacrifice.

When Selfishness Exceeds Love of Humanity.

But everyone's strongest, most passionate, most influencing and controlling love ought to be his or her love of humanity. When selfishness (love of one's self) exceeds his love of humanity, it is corrupted and immoral. Anyone whose love is based upon morality, and filtered, cleansed, and purified by sincere love of its principles, cheerfully subordinates the freedom of his personal will to moral laws, because he knows that every moral law promotes human welfare. Therefore anyone who opposes any moral law because it interferes with the freedom of his own will and ways is putting a higher valuation upon unrestrained freedom of his will—upon his desire to do as pleases himself—than he puts upon the welfare of humanity. Any such people are mentally corrupt and immoral. Their moral faculties are *perverted*, and their affections and their love

corrupt. Any thought or sentiment that tends to degrade mind is mental corruption, and will not fail to corrupt to some degree the moral faculties, affections, and love of anyone who entertains any such thought or sentiment. Moral love and sympathy always is on the side of morality; but immoral love and sympathy usually is on the side of immorality. Haughty *pride* is an obnoxious and powerful mental corruption. Pride corrupts one's moral faculties and perverts love of humanity to love of personal show, fashions, and styles, and is antagonistic to the alphabet of morality and un-Christian. (See "Mental Corruption.")

Love of Mental Qualities.

Moral love, and especially Christian love, based on and supported by such high authority as the Bible, is stronger, more steadfast, more patient, and more enduring than love not based on and supported by a high standard of moral authority. To love ourselves somewhat, or within bounds, is necessary, and has been said to be the measure of our love for our neighbors. If this is the true measure, it would seem that some people think very little of themselves! Is it possible that the drunkard loves himself?

Love, kindled by and based on material form and superficial beauty, is fickle, unsteadfast, unreliable (changeable as the winds), and liable to vanish any hour. Love, based on the good qualities of mind, becomes deep-rooted and grows stronger from year to year, on and on, during life, and will, in all probability, continue to increase and grow in eternity—everlasting.

But love based on physical forms and superficial, outward beauty, even though supported for a time by animal passions, is poorly rooted and, like beauty, only "skin-deep" and liable to be blown

away by the first gale. A person beautiful in form and surface may attract, fascinate, and kindle in the mind of the captivated a flame of love (or admiration) of material beauty; but when the captivated soul discovers that the fascinating qualities of the handsome person are all material and only "skin-deep," and that the beauty possesses no fascinating mental qualities, love weakens and may soon take wings and be off. While it is true that material beauty commands admiration, it alone can not control the respect and love of anyone. Can senseless matter command respect?

We can not estimate correctly the character and moral worth of people by the houses in which they live, whether we refer to those of brick and mortar or those of flesh and blood. A pretty face may belong to an inferior mind. While many, many thousands of unclean, immoral, wicked, and adulterous men and women live in attractive, handsome, and fascinating houses of flesh and blood, a vast number of the purest, brightest, noblest, most deserving, and, in fact, most lovable minds of men and women live in plain, unattractive, and even homely houses of flesh and blood.

But the beauty of superior qualities of mind (oh, how beautiful!) commands both admiration and respect and deepest-rooted, enduring love — love of the best class of people; love that will last and grow broader, wider, deeper, and higher until death, and then wait inside the gates of Heaven for the coming of loved ones and the glorious and everlasting reunion. This inexpressibly glorious reunion, sure to be one of the future joyous events of life in Heaven, is sufficiently assured by the teachings of Scripture.

But how different is that love (mere admiration) based on physical or material qualities—on flesh and blood! Such love may be likened to a sickly tree

planted in scanty dirt on a barren, fruitless ledge of rocks, vainly struggling for root-hold and liable to be blown away by the first storm.

Notice the great advantage the fascinating qualities of the *mind* have over qualities of material, that fascinate for a short time, then fade and disappear. The fascinating qualities of the mind improve and grow more powerful; while those of material — of flesh and form — fade and wrinkle and soon lose the power once possessed. Is flesh and blood worth any more than ten cents a pound?

Love is lasting. No amount of bodily suffering or disease ever weakens love. The infirmities of old age, which sometimes impair and dim other faculties, seem to have no power over the affections, which, instead of weakening, grow stronger as the body decays. O wonderful, wonderful love!

Love Is One's Worst Enemy or Best Friend.

Love either is a man's worst enemy or his best friend; as, when immoral, love is his worst enemy, but, when moral, love is his best friend.

Immoral love is corrupt and leads one into all sorts of wrong, both in thoughts and deeds; it begets unclean, evil thoughts; and such thoughts are the seeds of immoral conduct, deeds, and works. Thoughts are of the mind, and build character and precede action. Immoral thoughts are the forerunners of wrong deeds. Immoral deeds are preceded by thoughts that are unclean and wrong. Evil thoughts are always entertained in the mind *before* premeditated action; and therefore are, as it were, the seeds of deeds. This being true, it is clearly a sin to harbor any wrong, dishonest, unclean, immoral thought any longer than the necessary time to stop it, expel it, drive or *kick* it out. These seeds of conduct are in harmony with a man's love and,

in fact, fruits of his love. Every vegetable-producing seed has its origin in the mother plant; and so, too, the seeds of deeds have their origin in immoral minds. The immoral man's love willingly entertains unclean and wicked thoughts; bids them come and gives them social greeting and pleasing entertainment. The proof that he does so love whatever is wrong, unclean, vulgar, profane, degrading, and hateful to any moral or Christian man is in his love of listening to and of telling unclean stories, and in his dishonesty, untruthfulness, vice, debauchery, etc. And thus a man's love, if it be immoral, leads him to do whatever is wrong; as to deceive, cheat, lie, steal, and to patronize the saloons—"sample-rooms"—and houses or places of *sneaking* abomination. His thoughts, conduct, deeds, and influence are enough to satisfy any fair-minded person that *immoral love is a man's worst enemy.*

Moral love is exactly the opposite of immoral love, and keeps a man from wrong, and leads him to do whatever is right, honest, moral, virtuous, and to love all such associations, words, conversation, conduct, deeds, and works as increase the welfare and happiness of mankind. Wherefore pure, genuine *moral love is a man's best friend.*

Love and Hatred Co-operate.

The moral strength and force of love is greatly increased by a clear and extensive knowledge of the bad, immoral, corrupting, degrading, disgracing, and tormenting influences of the many sorts and ways of immorality. Extensive information and *knowledge* of the many hateful consequences of wrong increase moral dislike and hatred of wrong; and there is but little or no love of right without hatred of wrong. Wherefore hatred of wrong makes right doubly strong. It is said in Proverbs, that God "hates" a proud spirit. Because of this nature of

mind and love, it is especially necessary, and vastly the most important work of every parent of young children, to direct and regulate this passion (love), directing it to proper channels and objects, and to moderate and confine it within proper bounds.

Parents ought to be glad to find this principle in the human mind, and not banish, but direct and encourage it; not depress, but exalt it; not abate, but promote it. Love, rightly guided, will lead to all goodness and no evil, if it be based on morality. Love is conducted by morality to proper objects, and animated with the noblest aspirations, and trained up for usefulness in the world, where it is much needed.

Hatred, to be right, must not be selfish, and must be restricted to opposition to whatever is not right—resistance to wrong, immorality, vice, and sin. Hatred, directed against that which tends to corrupt, demoralize, and degrade humanity, is right and moral. But any hatred that is largely selfish and directed against mankind is wrong, immoral, wicked, and sinful.

Hatred of wrong, regulated and governed by right, is righteous, and ought to be cultivated and developed, along with love of right, in the head and heart of every child, from the time when it knows the meaning of a few little words. But reason and right must govern and direct the works of hatred; as, when either love or hatred is allowed to become the master of one's better judgment, there is great danger that wrong will be done. Reason and right must keep the mastery of one's thoughts and feelings. Hatred is sentiment engendered in the mind against that which opposes the object of one's love, whether the love be moral or immoral. Both hatred and love are the active, energetic, inciting, and inspiring mental fruits of a man's comprehension of right and wrong, of morality and im-

morality, of virtue and vice, of Christianity and infidelity, and increase in degree and intensity (for right or for wrong), love and hatred keeping in accord and harmony with the character of his learning: the greater his ignorance of the beauties and beneficence of right, the more intense his love of wrong; and the clearer his comprehension of right, the greater will be his love of right and his hatred of wrong. Hence, the higher and nobler one's conception of God, the more he will *hate* the Devil and immorality.

Love is the principal—the stronger and controlling and governing—passion of the human mind.

But, in the case of active, determined resistance to the object of one's affections, love and hatred become, as it were, active, energetic co-partners, each passion working to secure the defeat of opposition to the object of love, and support one another.

These are the two most excellent and, when based on right conceptions of right, the most charming faculties of mankind—love, in its normal state, the most powerful of all forces to induce men and women to do right; and hatred the ready second and defender of whatever cause or thing loved.

AN INTELLIGENT AND EXPRESSIVE ANSWER.

Never will I forget the intelligent, expressive, significant, and beautiful sentiment expressed in the answer a young lady at Webster City, Iowa, gave when asked whether or not she had ever been in love. She said: "Yes, always in love." Nor will I forget what I heard a young woman say at Springfield, Mo. She was in conversation with a young man, who propounded a question as to whether she was capable of ardent love, when she replied promptly, and with excellent significance: "Yes, sir, I can love, and I can hate, too." While the

answer of the Iowa girl was beautiful, yet the answer of the Missouri girl was far superior, because in it she told how she would treat immorality.

But, as stated, both love and hatred will be right, moral, and commendable; or wrong, immoral, and reprehensible. In any special case, the character of each will be the same.

Comprehend, every truly moral man's love is moral, and his hatred, too, is equally moral; while every immoral man's love is immoral, and his hatred, too, is equally immoral. Wherefore every man's love and hatred co-operate in defense of what he loves, whether his love be moral or immoral.

Of these wonderful faculties and passions of the human mind, moral love is kind, generous, forgiving, and non-combative; while hatred is stern, soldier-like, and combative, and, when needed, comes quickly to the defense of love, and says to him who dares to trespass upon that which is loved, "Stop, sir; love is right, and I 'm here to defend it."

Behold the wonderful, marvelous wisdom of the Creator in endowing man with these two remarkable passions, which, though as different as day and night, yet, when aroused, work in perfect harmony for the accomplishment of the same results. Thus moral love stimulates and incites action by admiration of right and works for morality; while moral hatred, stimulated by dislike of wrong and immorality, works against wrong and immorality—which is working indirectly for right and morality. And thus love and hatred, in one mind, are co-workers for right; or, in the case of immoral love, are co-workers for wrong. Both these passions are good when not degraded, demoralized, and perverted by a preponderance of immoral learning, wrong comprehension, and evil influences. They are endowments designed to better enable us to deal with

right and wrong: love to stimulate, encourage, and promote right; hatred to engender and stimulate dislike and active resistance to wrong—co-workers for the welfare and betterment of mankind.

Moral hatred, the co-partner of moral love, is no less ardent and determined than immoral love, but is tempered and regulated by authorized measures of right, and so is directed not against the individual, but against his evil influence and works; while immoral hatred is neither governed nor restrained by any authorized measure of right, and is spiteful and malicious and directed against moral and Christian men, whom, in its un-Christian, malicious, wicked, and sinful wrath, it often murders.

Importance of Moral Education.

As a man's love is based on his measurement, comprehension, appreciation, and estimate of right, hence those things which a man esteems highly, whether they be good or bad, command his love and determine his character. A very low estimate, small esteem, and little appreciation of right never fail to beget immoral love and give the unfortunate individual a bad, positively bad character. So, in case a man uses no authorized standard or measure of right, his love will be based on his unauthorized, self-constituted, and self-sufficient authority, and will be immoral and impart bad character in ninety-nine cases out of one hundred.

Love and hatred, as of conscience, are both faculties of the mind, subject to influences of learning, and sure to be immoral whenever and wherever an individual's moral education is defective or not sufficient to overcome the immoral influences to which the person is subjected. Both love and hatred, being based on such comprehension and estimation of rights as one's moral learning has given, whether right or wrong, depend on the character of the

learning on which they are based. Therefore learning, to produce moral character, must be *largely and specifically moral*, else love and hatred will be immoral. Love of anything not right is perverted love, and is wrong, wicked, and sinful, but as strong as moral love.

Beware! Any sentiment or mental feeling, love or hatred, out of accord and harmony with any one of the elements or principles of morality is mental corruption or the work of mental corruption.

And now, while writing upon the subject of love, is an opportune time for the author to say, in truth, that this book is a work of the *author's love*. Never has he expected pay for more than a very small part of the time and mental and physical labor which it has cost. More than this he need not say, as surely his motive is obvious in every page of this book.

COURTSHIP WITH A VIEW TO MATRIMONY.

Is the Favorable Opportunity to Lay a Foundation for Future Welfare. How a Girl Conquered a Man's Hand and Heart.

How to Get Married and Stay Married.

Courtship is a proper and wise thing, if properly conducted with a view to marriage, but is a gross imposition upon any woman when she is justified in supposing that marriage is contemplated by the man when it is not.

Courtship ought to be conducted in daytime, mostly, and not after the older folks have gone to bed. If it is a matter of greater importance than ordinary business, give it daylight attention and consideration. If a man needs a horse and really

intends to buy, he will take time to go and see a horse in daylight. The object in courtship ought to be about the same, in its nature, as a man's object when he goes to see a horse. In either case, the object is to study and decide on qualities and value. The horse-buyer would like to see the horse walk, pull, and work; and a courter ought to see the ease, grace, and dexterity of the woman when engaged doing her daily work. If a bright woman is going to buy a new dress, she will not select the material by artificial light, as one can not see as by daylight the colorings and the quality of goods. Is the choosing of a wife or a husband of less importance than the buying of a horse or the choice of material for a new dress?

There are many thousands of boys and men who do not intend to marry the young girls and women whom they seem to court and are most attentive to the night courtships; thousands who pretty nearly always have one or two girls or women on hand for night courtships—which of all "ships" are the most dangerous that girls and women ever enter. They are the sort of ships that are the more often wrecked, along with the moral character of their female occupants.

Where is there a man who would be willing to let his wife sit up along with a man, chatting and perhaps playing cards or other games for amusement, for several hours after himself and all others in the home were in bed and asleep? No, there is not one such man of *sound mind*. Why? Why? Is it the man, or the wife, who now is not to be trusted?

And, too, is after marriage not soon enough to be alone with a man at late hours of night? The most substantial foundations for moral confidence in the chastity of husbands and wives can be laid during courtship. It is true that the foundations

on which future distrust and jealousy have been built were laid, in many thousands of cases, during courtship, by failing to frown upon and resent such familiarity and freedom as is plainly condemned in this book under the heading, "The Line of Propriety, 'Hands Off!'" Allowing and smiling upon improper freedom during courtship violates the mental laws which support moral confidence, and thus weakens love, begets and incites immoral passions, and undermines and destroys moral respect and confidence.

During courtship is the especially favorable time and opportunity to build mental foundations for moral confidence as solid as iron and usually as *enduring* as life—foundations which will support and keep the moral confidence of the future husband and wife, and be powerful shields and *safeguards* against future jealousy and desire for divorce and separation. During many if not all courtships, young women who possess needful protective knowledge of moral propriety (of right and wrong deportment) are likely to have opportunities when they ought to *frown* and quickly *disapprove* of improprieties seen in immodest conduct, words, and suggestions.

Young women ought to be naturally at ease, pleasant, reasonably sociable, and happy; ought to appreciate genuine *moral* kindness and gentility, but be not *deceived* by any sort of formal politeness. They ought to frown—yea, scowl—upon flattery. Flattery and presents are common means used by immoral men to aid them in deceiving women. Flattery should always be rejected, and presents quite *generally* refused. And it is very important that she promptly and firmly disapprove of and frown down every conversation, story, jest, or joke that is at all immoral or unclean in itself or because of its author's design to bring unclean thoughts to the minds of its hearers. Unclean conversation, words,

jests, and jokes come from impure, coarse and vulgar minds and are evidence of *bad character*. If a woman smiles or laughs at immodesty, which is one of the elements of bad character, she is building a mental foundation of distrust and very likely is near a person of her affinity; but marriage would be followed by distrust. Every decent woman ought to boldly and often express her disapproval and hatred of immorality, thus letting people know what sort of woman she is and intends to be.

If a girl during courtship, and at other times, says little or nothing on these all-important subjects, *who knows* whether or not her mind is fully determined, one way or another, on subjects pertaining to morality? And every man of sense knows that no woman is fit for a wife who has not fully decided in favor of strict virtue and honor. If a young woman is sufficiently intelligent to choose and love morality, as against vice, she is also capable of defending and advocating morality; and it is her *duty to do so*, as by keeping silent on such all-important subjects she fails to exert the moral influence necessary for her own protection and for the welfare of her associates.

About Affinity, What It Is.

Many people have deceived themselves about the nature of affinity by entertaining vague and erroneous ideas about people of imaginary natures, a sort of *angels*, who, when mated, will never disagree! But such affinities are never found. Affinity is mutual attraction, agreement, and liking.

There is affinity of every species for its own kind. The different species of beasts, birds, insects, reptiles, etc., manifest this mutual attraction, agreement, and liking, each for its own species. And affinity of much the same nature is strong between the human species.

But the nearer alike in age, education, and especially in *moral principles* and moral sentiment, the *stronger* is the affinity of any two persons. As affinity is agreement of two, how can there be much affinity between persons who disagree widely on questions of religion and moral principles? There is absolutely no affinity between virtue and vice. No affinity between goodness and badness. No affinity between purity and impurity.

Finally, there is absolutely no sufficient reason to doubt that there have been millions of courtships and marriage agreements canceled because too much personal freedom was allowed during courtship. There is no equal period in life so favorable for building and establishing moral confidence as that during courtship. It surely is the especially favorable opportunity. During this period especially, every frown upon immodesty and every positive word against immorality, every emphatic word and declaration favoring morality, womanly virtues and chastity, *increase moral confidence*, and are stored away in the mind of a moral man as mental keepsakes, and not soon nor easily forgotten. In the case moral confidence be steadily increased, as it ought, from the beginning to the end of a courtship of reasonable length—say a few months,—it will be strong, and jealousy is not likely to come after marriage, *without sufficient* provocation. The methods that increase or decrease confidence before marriage will have like effect on the minds of husbands and wives after marriage, and ought to be continued.

Moral Confidence and Character.

The question as to whom one ought to or not to give his or her confidence is a consideration of vast importance, and especially in courtship. Hundreds of thousands of people have been misled and deceived by the *industry* of corrupt people. Indus-

try is no indication or evidence of good character. Many people—both men and women— of great energy and industry are extremely corrupt and immoral, and entirely unworthy of moral confidence. I now have in mind several married women, neat housekeepers and industrious and energetic workers, who are sneaking home-wreckers; and exactly the same statement is true of men.

Give No Man or Woman Confidence.

The giving of confidence—of moral confidence—is not an indication of personal virtue, but of stupidity or gross ignorance of the nature of perverted human nature. More often moral confidence is based upon one's ignorance of the weakness of any moral character that is not based upon earnest, sincere *love* of every element of morality and fortified by stimulating *hatred* of all the elements of immorality. And, as there are millions of people entirely unworthy of either respect or confidence, therefore no person has any right to one's confidence before he or she has earned it. Comprehend, confidence is not to be given, but acquired—earned by pure words, conduct, and deeds.

It is because of their little or no love of morality and no hatred of immorality that many thousands of people consider virtue and their marriage obligations of but very small importance, and disregard and criminally violate their marriage vows. And, in consequence of these facts, men who know of the common weakness of everyone's character that is not purified and fortified by love of virtue and hatred of vice fear to marry, lest they too become entrapped.

Conquered His Hand and Heart.

I know of a circumstance that well illustrates the prevailing conditions and the private sentiment (the mental feeling) of many men upon the subject

of matrimony. A well-to-do man, who had become familiar with the extreme weakness of unfortified characters, was having a buggy-ride in company with a young woman—his first ride with her. It was in the beautiful springtime of June, when in the country there is developing so much of new life to inspire hope and cheer; and they were in the country, driving in a public road which was agreeably shaded by large and beautiful green-topped trees. The bright young woman, who was cheerfully sharing with the man the pleasure of the drive, had with her her head and heart (love), while he, almost unconscious that he possessed a head and heart, still knew that he had two arms; and, as but one of these was needed to drive the faithful team and, supposedly, to make the other arm comfortable, he lifted it from his side and placed it along on the back of the buggy-seat, just back of the young woman. And now a big surprise. She shoved herself toward her end of the seat and said firmly: "Thank you, sir; I am able to sit up alone and need no arm support." He quickly placed his offending arm again by his side and apologized. But keenly did he feel the rebuke. He had taken other girls buggy-riding, some of whom seemed really to enjoy considerable "arm support" and, he suspected, would not object to two arms. He would flirt with them and play courtship, but never, never sincerely thought of marrying any one of them. He felt somewhat vexed, and one of the speedy thoughts that flashed through his mind was that he would not again invite her company.

But within a few minutes he had commenced analyzing or trying to analyze the mind of this young woman who had the spirit, the nerve, and the courage thus to protect herself against an impropriety and any possible wrong design of the strong man in whose company she was. And a few min-

utes later he had begun to analyze his own mind, and found that he had disapproved the freedom other girls had allowed and even encouraged by smiles and laugh, and that not one had said or done anything tending to earn and entitle her to his confidence.

Ere long his heart—his affections—began warming up for this young girl, whose love of virtue and hatred of vice had protected herself and conquered him. He sometimes, but not often, had thought that he would be *pleased* to have a wife—one in whom he could place *unlimited confidence*. But, in view of his correct and right idea, that moral confidence must be earned, and not given to any woman, the time had come when he entertained but very little hope that any woman ever would earn and become entitled to his confidence and love.

But, at last, this young girl had given him something to think about; and, after a long drive, before the team pulled up in front of her home, he had accomplished more analytical thinking than before in months.

But there was still another surprise awaiting him. He had decided that he would be pleased to extend his acquaintance and knowledge of this young woman, who was dressed in a cheap but pretty-figured and neatly fitting calico dress, which her own hands had cut, fitted, and made. So, before saying good-night, he asked for the pleasure of her company at her home one of the evenings of the next week; and, after brief consideration, she replied that she would be pleased to receive him Wednesday at seven thirty p. m., but not to be entertained later than until nine thirty; and added, in the way of volunteered and timely information, that she heartily disapproved of young women entertaining gentlemen company later than half past nine or ten o'clock p. m.

It had been for him an eventful day. He had found a poor girl in her calico gown, who had the head and heart to rebuke him for an act which he now admits was quite improper; and she the first and only young woman who ever had, to any considerable extent, proven herself worthy of his confidence. However, before Wednesday evening, he had related to one of his intimate friends his experience on that eventful day, and was told of her having rebuked several young men for rudeness in catching hold of her, and informing them that she was "neither cat nor kitten."

Wednesday evening came and two hours at the little cottage home, in conversation with the young woman and her mother, easily explained whence the mental beauty and excellence of the daughter's mind and character. This clear-headed, pure-minded faithful Christian mother had filled the mind of this young woman, long before she was a dozen years old, with love of virtue and hatred of vice. She had purified, informed, instructed, enlightened, beautified, and adorned the mind of her daughter.

Finally, by continuing to govern as on the first day, on and on to the hour of their marriage ceremony, she conquered both of his arms, his head, his feet, his affections, and his love; and they were married before Christmas. His confidence in her love and loyalty is "unlimited." They are married to stay married, and happy.

Beware, take notice! No person, whether man or woman, has any right to the confidence of any other person until he or she has acquired it—earned it. And as to men. No true gentleman will ask any person for unearned moral confidence. And mothers and daughters who give their confidence, unearned, either to men or women, are more foolish than a man who loans his money without security.

Such women are easy prey or victims for corrupt, immoral scoundrels.

My advice to young men—decent young men—is that they be careful, and hesitate before contracting marriage with any girl or woman who has had much experience with midnight courtships. Ah! shameful that any parent of a young woman should be so foolishly trusting as to risk their daughter in a "ship" that has demoralized and wrecked the moral character of more than one million women. And my further advice to every decent young woman is that during courtship, and any other time, do not be wondering what he really thinks of you, but be carefully studying to detect and analyze what he thinks of moral laws, whether he loves virtue and hates vice. Is his mind pure or corrupt?

THE MARRIAGE RELATION: A MOMENTOUS PARTNERSHIP.

Is Productive of Happiness and Lasting Welfare or of Disappointments, Hardships, and Misery. Some of the Mental Corruptions That Prevent Peace and Pleasure of the Marriage Relation of Some Homes. Loyal Wives and Mothers. "Jealousy!" the Hypocritical Cry of Criminals.

How to Stay Married.

There are partnership contracts conceived and entered into between men, designed to accomplish innumerable business motives. Some of these are vast, prodigious undertakings, commanding the combined talent, knowledge, and skill of scores of men and involving the use of a mountain of money.

And, though a rich man invests millions of dollars in one such financial partnership, the consequences affecting him may be small compared with the greater and more lasting consequences such as have resulted, in thousands of cases, from matrimonial partnerships of poor young men and women. And yet men and women stupidly contract matrimonial partnerships after no more careful thought and consideration than ought to be given to a business matter involving a fifty-dollar investment.

A marriage ceremony is a necessary legal formality—the authorized, lawfully witnessed confession and the *seal* to a foregoing social admiration, love, and business agreement between a marriageable man and woman, called marriage. It is the complete and lawful acknowledgement of an agreement and contract supposed to have been conceived, talked up, and agreed to by a marriageable man and woman during a period of courtship preceding the marriage ceremony, which is authorized by a State law.

Marriage Is a Partnership.

When two or more persons contract any business partnership, they think, talk, meditate, and plan what their business is to be and how it is to be conducted. A large amount of careful thought and meditation is given to each and every detail, in order to secure the greatest economy and to avoid error, waste, and extravagance. Marriage is no less a partnership than any partnership of men designed to own and conduct a store, or to manufacture wagons, or to engage in any other enterprise to accumulate money or property. Marriage is a legalized and lawful partnership limited to one man and one woman, who may live together in a manner which otherwise would be criminal; a partnership to conduct their social and business affairs, to continue their professed love for each other, and

to promote their mutual social, moral, and financial welfare and happiness.

Each, the wife and the husband, share in any loss to their firm, caused by misfortune or otherwise, and in any profit or gain by good management or otherwise. Prudence, care, and economy are as necessary to their financial success in the partnership by marriage as in the management of the business of any other firm. Wherefore, before each and every marriage of people of small money or property capital, they ought to consider the amount of capital at their command (of their own) and plan how best to invest it. They ought to *talk* about their financial matters and problems, and each heartily agree *cheerfully* to discontinue all unnecessary expense and to observe and practice ways and methods of practical economy for the benefit of their firm. Don't board; keep house, if in one room only.

It is a partnership which, in its social, moral, financial, and business importance far exceeds any other partnership to which any man or woman can become a party. Its time or lawful duration is for the natural lifetime of each partner, whose personal weal or woe depends largely on the moral and social adaptability of one to the other; and this matter of adaptability lies largely in the agreement and harmony of moral education and personal sentiments.

A very common cause of discord in marriage partnerships is corrupt and *excessive love of pleasure*—of amusements. Love of pleasure is, perhaps, the most demoralizing and damaging of all mental corruptions; as it both keeps the firm poor financially and leads its victims into all sorts and manner of immorality to appease and gratify their unnatural and *excessive desire for pleasure*. The immoderate love of pleasure is far more corrupting than love of money. Behold, many men and womuə love whatever they esteem as pleasure, however

immoral and degrading, far more than money, else they would not part with their money for such amusements as millions do.

Another cause of serious discord in the marriage relation is the corruption of infidelity. Man, in his natural, uncorrupted state of mind, is predisposed to believe in and worship the Omnipotent. Infidelity (disbelief of the Scriptures or in a Creator) is an odious mental corruption, a mental pollution that prevents accord and harmony in some homes.

Immoderate, excessive love of pleasure, together with haughty pride, is mental corruption enough to destroy the virtue and harmony of almost any marriage co-partnership. (See Index—, "Mental Corruption.")

Man a Social Being.

Man, whether moral or immoral, is a social being and a lover of company, and a lover of friends and friendly associations. The social nature of man is proven by the existence of thousands of social organizations, clearly showing his nature and desire to associate along with his species. However, better be suspicious of a man who is immoderately sociable. But there is, aside from unselfish love of company, some selfish desire for personal gratification, as of self-display, that inspires and induces men and women to become members of social clubs and organizations. Some of the many different social organizations may benefit their members; but, as pleasure—the gratification of desire for pleasure—is the object of nearly all social organizations, and as too much desire for pleasure, without sufficient regard for right, is leading many thousands of people into immoral associations, therefore any such association as will best promote both pleasure and welfare is the sort of association that ought to be preferred and most heartily encouraged. And there

is no other association of men and women that so nearly satisfies the normal desires of human nature as the marriage relation, with the quiet and peaceful associations of the private home, along with a contented, sincere, and loyal wife and loving children. In any social club there may be unfriendly and objectionable members, and discord and strife; but the marriage relation and the private home, where *both husband and wife are loyal*, easily excludes all objectionable associations.

The average private home of an unperverted husband and wife is a sacred and loved place of *mental wealth*, of riches in normal (natural) quiet, peace, pleasure, and joy; and all these in quality and quantities not found in society's social organizations. No, not found even when the pleasure-seeker spends thousands of dollars running after and vainly seeking for satisfying pleasure in society.

Joy Full of Glory.

While there are privations, cares, labor, and disappointments, yet the joy unspeakable and full of glory is the joy in the humble and unpretentious home, where the elements of genuine good character are known, and the husband and wife put a high, uplifting valuation on each of the elements which constitute good character and hate the elements of bad character. In such homes there is no desire for divorce. The quiet, peace, pleasure, and joy of the private home are legitimate—all in accord and sweet harmony with man's beautiful *normal* nature; and, consequently, not followed and punished by disease and sick-headaches, which are penalties following violations of *mental and physical* laws of one's *genuine* nature.

But Mrs. A., a kind-hearted, lovable woman, setting good examples for her children and laboring for the *purity* and welfare of her home, says: "Oh!

there are disturbance, unrest, displeasure, trouble, and sorrow, ah! and broken hearts in many private homes." Yes, sadly, married life is not alike and the same in all homes as I have pictured it. But all wives and husbands are governed largely by love; and it is the vast difference in the *nature of love* that makes the difference between good and bad husbands and wives. While normal love is the best thing in the world, abnormal (perverted) love is the worst. Normal love is the purest, cleanest thing in the world; while abnormal love is the most impure, unclean thing in the world. Wherefore there is disagreement and distressing discord in a home where husband and wife are divided by a wide difference in the nature of their love. The vast difference in the mental estimation and valuation people put on moral principles, which are the elements of moral right and good character, makes the difference between normal and abnormal love. Mrs. A. appreciates and puts a high valuation on moral principles; while her husband puts a far too low valuation on the same. To Mrs. A.'s normal mind, any immorality is a mean, hateful thing; but to the perverted mind of her husband, morality is only a little better, if as good as immorality; and there can be little, if any, genuine affinity between wife and husband when so disagreeing. As a man's estimation and valuation of moral principles determine his character and govern him in social and business affairs, it also is equal estimation and valuation of moral principles that will, usually, cause quite general agreement, harmony, and sympathy of husband and wife.

Knowledge of this mental law ought to stop marriages of men and women who differ on questions of morality. Proper regard for and loyalty to the above law of human nature would stop a courtship whenever a general difference of moral

esteem and valuation is discovered, and thus prevent marriage and subsequent discord and desire for divorce. Perceive, it is no fault of the sacred marriage system that there are disagreements and painful and discouraging discord in many homes; but that the fault is in vain and unsuccessful efforts to mate and unite by marriage vastly different and antagonistic elements of character. The fact that there are about an equal number of male and female children born is significant as evidence (almost proof) that the Creator designed that every man have one wife, and every woman one husband. And, too, the troubles, sorrow, torments, and grief that, sooner or later, overtake everyone who violates this ideal rule—one man for one woman, and one woman for one man, and no more—is proof that such is the proper relation and association of men and women.

Men Ought to Marry.

Men in good health ought to marry. God has said that it is not good for a man to be alone. Therefore the old bachelor seems to assume that he knows better than God about the consequences of being alone. But I am convinced that God knows more than any old bachelor both about this and many other matters. The fact is, the old bachelor is a homeless man—as, what 's a home without a wife? And if she is one of those who puts a high valuation on moral principles, thus esteeming moral right and honor more highly than intoxicating pleasures and property wealth, there is nothing so pure and, excepting a pure man, there is nothing so lovable as the pure-hearted, devoted, loyal wife. She will cheerfully share all your privations, toil, and poverty; all your disappointments, sorrow, and grief; and all your comforts, success, and joy. She will cheer and encourage you in times of sorrow, and

increase your pleasure in times of prosperity. She will excuse your faults and defend you when all others desert you. In fact, a pure-hearted wife is the closest, most intimate, most hearty friend and the best co-partner that man can have.

Other relations of men and women involve dollars and cents and, maybe, the baser passions; but the marriage relation involves all the *better qualities*, including the purest and noblest affections of men and women. In short, the value of a loyal, dutiful wife can not be estimated in dollars, as she is entirely *above money value*. But some men say that there is a sort of lottery-risk in marriage. A sufficient answer is, that women, in marrying, take a far greater risk than men. There are millions of excellent, pure-hearted young women who have never yet entertained an unclean thought; bright, intelligent, industrious, and lovable girls in every county and perhaps in every school district; young women who, if married to men as good as they are, would be true, loyal, and most faithful wives.

Every young man ought to determine to have a wife of his own; and, with this noble object in view, should put away (quit) any bad habit and stop every unnecessary expenditure of money, and thus save money for the necessities of the anticipated happy co-partnership—wife and home.

"Jealousy!" the Cry of Criminals.

Nearly all my readers have heard the old story of the guilty wolf and the innocent lamb. Both were in a creek of running water. The wolf plunged about, disturbing mud and roiling the water, and then accused the lamb, which was far down the creek, of stirring up the mud and making the water unfit to drink. The lamb was entirely innocent, as the water did not run up stream. But this dishonest wolf did muddy the water and made

it unfit for the innocent lamb to drink. The gross dishonesty of the wolf is more than equaled by the dishonest, immoral sneaks who pose as innocent lambs while they accuse the innocent of jealousy.

Jealousy is a term which is in misuse generally, to discredit and drag down the reputation of the innocent; a term very generally—almost exclusively—used by immoral and lewd sneaks, male and female, as a convenient and effective counter-charge and false accusation against betrayed husbands and wives. Jealousy is and has been for at least a half-century the fraudulent accusation everywhere and almost always set up in self-defense by hypocritical wives and husbands when accused of improprieties and immoral associations. Both the criminal male and the criminal female, usually, if not always, when detected and accused, declare and swear that they are as spotless as angels, and endeavor to protect their reputation and deceive the public by the one and same lying counter-charge and deceptive cry of jealousy. I have noticed this counter or offset accusation of jealousy and studied the characters of the accusers for more than forty years, and have found that this word "jealousy" is the shield of the immoral, and that it is very seldom used by moral people.

Truth (things as they are, whether right or wrong) represents *truth*. The person who does not love the elements (principles) of morality and hate the elements of immorality is under no more moral restraint than any animal of the field or forest. Wherefore there are many thousands of immoral, corrupt, hypocritical, and sneaking married men and women (and many unmarried) who, when suspected or detected, immediately set up the cry and accusation of "jealousy," "suspicious character," and strive to pull down and discredit their accusers. And, when a suit for divorce is brought by a wronged wife or

husband, the counter-charges of misuse and "brutality" are made to defend the criminal *sneak* by attacking the character of the innocent and wronged wife or husband. Thousands of sneaking mothers put a valuation on virtue but little, if any, above vice, and uphold rude, coarse, corrupting, and demoralizing improprieties, such as make the debauchery of their own daughters only a question of time. No other persons on earth can so completely corrupt, demoralize, and pollute a private home, and so nearly annihilate all the sacred ties of birth, blood, and love, and separate and scatter, without truth or mercy, the betrayed husband, father, and children, as a vile, sneaking adulteress. She, when accused, cries "Jealousy!" and usually succeeds in setting the children against their father, which is another proof of a mother's powerful influence for good or for evil, as may be.

No Jealousy without Provocation.

Men are not naturally jealous. Who has failed to notice more than one case where there existed, seemingly, a stupid absence of jealousy? So great is the average husband's faith in the loyalty of his wife that it would be very dangerous to insinuate or hint to him that she is immoral. I know a husband who, when told by his own brothers that his wife was unfaithful, staggered as a man intoxicated and fell to the ground. She had been untrue to him for several years. As there is *no affinity between virtue and vice*, he lived with her no longer—no, never, never again. While the well-provided-for mistress of a fine and commodious home, elegantly furnished, she was the sly and sneaking betrayer of a *loyal* husband.

Pure Mothers, Loyal Daughters.

The pure-hearted, noble men and women of past generations were great and priceless gifts to the

world from equally pure-hearted, sensible, noble-minded mothers. And about all the truly good and pure men and women of to-day are the priceless gifts of pure-hearted, devoted, loyal mothers; of mothers who were loyal to their husbands and true and faithful to their children. And they never accused their husbands of jealousy. The wives and mothers who have made the world so good as it now is were hard-working women, uncorrupted by modern society "clubs," organized by "sports" for sports, games, and pleasure. They were contented, intelligent, and happy home-bodies, who easily found great, constant, and satisfactory peace, pleasure, and joy in co-working in harmony with their confiding husbands for the welfare of their usually small and uncommodious but happy homes. Personally, they were very beautiful, charming, and fascinating women, but entirely unpretentious, and each anxious to please *her own husband;* and the carnal-minded, brutish were not attracted. And these pure, loyal, and noble mothers never accused their husbands of jealousy. These beautiful mothers, concerned and busy about things far more elevating, *never painted themselves* with lily-white and rose-pink, nor with any other face paints. So mentally handsome, so charmingly beautiful were the mothers of the truly good, pure, and true men and women of the past generations, and so exceedingly beautiful are the mothers of the pure-hearted women of the present generation, as to command the hearty admiration of all decent people.

But listen, the beauty of all these wives and mothers (and it was great) was in the *charm of good character*—yea, so beautifully adorned with Nature's elements of good character, in which is the beauty of mental purity, that any sort of artificial painting would seriously mar the natural beauty which Nature always lavishes so abundantly upon the pure

in heart. And these beautiful mothers were never suspected of any sort of sneaking immorality, and never accused their husbands of jealousy.

But there are many thousands of impure, corrupt, debauched, hypocritical, and sneaking mothers; thousands of these are dressed in fine, costly silks, satins, and fine linens; and all these, too, had mothers. But the beautiful mothers of whom I have told were not the mothers of these.

The pure, prudent, and undefiled are seldom—almost never—accused of disloyalty to their marriage obligations. The high valuation the pure in heart put upon good character, and their clean conversation, prudent conduct, moral associates, and proper hours afford nothing on which suspicion of immorality can be based, and there is no foundation for jealousy; and, usually, there is none. A man or woman can easily stand up at a prayer-meeting, surrounded by people professedly Christian, and profess great love for moral and Christian principles; but it is a far better test and *stronger evidence* of good character when in mixed company, as in business offices, stores, and shops, one frankly and in definite and unmistakable words fearlessly favors morality, modesty, virtue, chastity, and honor, and emphatically denounces the opposites of these virtues, which are the elements of bad character.

A wife often has favorable opportunities to express in plain words her love of morality, virtue, and chastity, and her hatred of everything that is wrong morally; and it is her *duty* to do so *in company* and often, that her personal influence be good. It is from the abundance of the heart (the affections) that the tongue speaketh. A wife who is in fact moral and who makes her moral influence felt, in the manner stated above, will do a vast amount of good. Her community will be better because of her good influence; and she will neither be dis-

trusted by her husband nor accuse him of jealousy. The greatest power in the world for good, and for evil, is vested in wives and mothers. No other people can accomplish so much good by their examples and words as mothers can, and no other people so much evil. Owing to more nearly constant association along with her children, she has far more opportunity to teach and mold the minds of her children, by lessons and personal examples and influences, than any other persons. A pure, loyal wife or husband is a priceless jewel.

SURPRISING INCREASE OF SMALL SAVINGS.

Figures Showing Astonishing Amounts of Money and Time Saved in a Few Years. Only One Lifetime for Each Human Being; One Can Not Live His Life Over. Read and Think! Neither Time Nor Money to Waste.

Big Surprises for Business Men.

The following correct mathematical estimates show how much the average gain or saving was per day while a man was accumulating any stated amount of money or property, not exceeding sixty-five thousand seven hundred and thirty-three dollars and eighty cents , in its cash value; also how much specified small daily savings amount to in periods of time up to thirty-five years. These estimates certainly will greatly interest every good mind. At first conception I was quickly convinced that the mental light and influences of such estimates would be very valuable. So I endeavored to obtain the necessary figures from a bank

and elsewhere, but could not. Confident that they would be worth the full cost—several days' mental work with my pencil,—I did not hesitate to do it; and the amounts are correct, as stated. In obtaining the amounts, I added no interest to any savings until the second year—no interest on the daily savings during the year in which they were made. Wherefore, in fact, the amounts really represent a fraction less than five per cent interest from dates of accumulation.

One Cent a Day.

One cent a day and five per cent interest, whether saved or spent, amounts, in five years, to twenty dollars and sixteen cents; in ten years, to forty-five dollars and eighty-nine cents; in fifteen years, to seventy-eight dollars and seventy-four cents; in twenty years, to one hundred and twenty dollars and sixty-six cents; in twenty-five years, to one hundred and seventy-four dollars and sixteen cents; in thirty years, to two hundred and forty-two dollars and forty-three cents; and in thirty-five years, to three hundred and twenty-nine dollars and fifty-seven cents.

Five Cents a Day.

Five cents a day and five per cent interest, as stated, in five years, amounts to one hundred dollars and eighty-four cents; in ten years, to two hundred and twenty-nine dollars and fifty-four cents; in fifteen years, to three hundred and ninety-three dollars and eighty-one cents; in twenty years, to six hundred and three dollars and forty-six cents; in twenty-five years, to eight hundred and seventy-one dollars and four cents; in thirty years, to twelve hundred and twelve dollars and fifty-four cents; and in thirty-five years, to sixteen hundred and forty-eight dollars and forty cents.

Ten Cents a Day.

Ten cents a day and five per cent interest, in five years, amounts to two hundred and one dollars and sixty-nine cents; in ten years, to four hundred and fifty-nine dollars and nine cents; in fifteen years, to seven hundred and eighty-seven dollars and sixty-two cents; in twenty years, to twelve hundred and six dollars and ninety cents; in twenty-five years, to seventeen hundred and forty-two dollars and four cents; in thirty years, to two thousand four hundred and twenty-five dollars and three cents; and in thirty-five years, to two thousand five hundred and eighty-two dollars and seventy-eight cents.

Fifteen Cents a Day.

Fifteen cents a day and five per cent interest, in five years, amounts to three hundred and two dollars and fifty-three cents; in ten years, to six hundred and eighty-eight dollars and sixty-five cents; in fifteen years, to one thousand one hundred and eighty-one dollars and forty-three cents; in twenty years, to one thousand eight hundred and ten dollars and thirty-six cents; in twenty-five years, to two thousand six hundred and thirteen dollars and six cents; in thirty years, to three thousand six hundred and forty-eight dollars and thirty-four cents; and in thirty-five years, to three thousand eight hundred and eighty-five dollars and fifty-one cents.

Twenty Cents a Day.

Twenty cents a day and five per cent interest, in five years, amounts to four hundred and three dollars and thirty-seven cents; in ten years, to nine hundred and eighteen dollars and nineteen cents; in fifteen years, to one thousand five hundred and seventy-five dollars and twenty-four cents; in twenty years, to two thousand four hundred and thirteen dollars and eighty-two cents; in twenty-five

years, to three thousand four hundred and eighty-four dollars and nine cents; in thirty years, to four thousand eight hundred and fifty dollars and three cents; and in thirty-five years, to six thousand five hundred and ninety-three dollars and thirty-seven cents.

Twenty-Five Cents a Day.

Twenty-five cents a day and five per cent interest, in five years, amounts to five hundred and four dollars and twenty-two cents; in ten years, to one thousand one hundred and forty-seven dollars and seventy-four cents; in fifteen years, to one thousand nine hundred and sixty-nine dollars and six cents; in twenty years, to three thousand and seventeen dollars and thirty-three cents; in twenty-five years, to four thousand three hundred and fifty-five dollars and fifty-seven cents; in thirty years, to six thousand and sixty-three dollars and fifteen cents; and in thirty-five years, to eight thousand two hundred and forty-two dollars and forty-nine cents.

Thirty-Five Cents a Day.

Thirty-five cents a day and five per cent interest, in five years, amounts to seven hundred and five dollars and eighty-nine cents; in ten years, to one thousand six hundred and six dollars and eighty one cents; in fifteen years, to two thousand seven hundred and fifty-six dollars and sixty-five cents; in twenty years, to four thousand two hundred and twenty-four dollars and fifteen cents; in twenty-five years, to six thousand and ninety-seven dollars and ten cents; in thirty years, to eight thousand four hundred and eighty-seven dollars and fifty-two cents; and in thirty-five years, to eleven thousand five hundred and thirty-five dollars and ninety-four cents.

Fifty Cents a Day.

Fifty cents a day and five per cent interest, in five years, amounts to one thousand and eight dollars and forty-two cents; in ten years, to two thousand two hundred and ninety-five dollars and three cents; in fifteen years, to three thousand nine hundred and thirty-seven dollars and fifty-two cents; in twenty years, to six thousand and thirty-two dollars and ninety-nine cents; in twenty-five years, to eight thousand seven hundred and eight dollars and twenty-one cents; in thirty years, to twelve thousand one hundred and twenty-two dollars and fifty-five cents; and in thirty-five years to seventeen thousand four hundred and eighty-six dollars and seventy-two cents.

Seventy-Five Cents a Day.

Seventy-five cents a day and five per cent interest, whether saved or spent, in five years, amounts to one thousand five hundred and twelve dollars and sixty-four cents; in ten years, to three thousand four hundred and forty-three dollars and twenty cents; in fifteen years, to five thousand nine hundred and seven dollars and thirteen cents; in twenty years, to nine thousand and fifty-one dollars and thirty-one cents; in twenty-five years, to thirteen thousand and sixty - four dollars and sixty - seven cents; in thirty years, to eighteen thousand one hundred and eighty - six dollars and eighty - three cents; and in thirty-five years to twenty-four thousand seven hundred and twenty - four dollars and eighteen cents.

One Dollar a Day.

One dollar a day and five per cent interest, whether saved or spent, in five years, amounts to two thousand and sixteen dollars and eighty-five cents; in ten years, to four thousand five hundred and ninety dollars and ninety-five cents; in fifteen

years, to seven thousand eight hundred and seventy-six dollars and twenty cents; in twenty years, to twelve thousand and sixty-nine dollars and eleven cents; in twenty-five years, to seventeen thousand four hundred and twenty dollars and forty-three cents; in thirty years, to twenty-four thousand two hundred and fifty dollars and twenty-two cents; and in thirty-five years, to thirty-two thousand nine hundred and sixty-six dollars and ninety-seven cents.

One Dollar and Fifty Cents a Day.

One dollar and fifty cents a day and five per cent interest on same, in five years, amounts to three thousand and twenty-five dollars and twenty-eight cents; in ten years, to six thousand eight hundred and eighty-six dollars and thirty-nine cents; in fifteen years, to eleven thousand eight hundred and twelve dollars and five cents; in twenty years, to eighteen thousand and one hundred dollars and seventy-eight cents; in twenty-five years, to twenty-six thousand one hundred and twenty-six dollars and ninety-seven cents; in thirty years, to thirty-six thousand three hundred and seventy dollars and sixty-three cents; and in thirty-five years, to forty-nine thousand four hundred and forty-four dollars and forty-six cents.

Two Dollars a Day.

Two dollars a day and five per cent on same, in five years, amounts to four thousand and thirty-three dollars and seventy-one cents; in ten years, to nine thousand one hundred and eighty-one dollars and eighty-six cents; in fifteen years, to fifteen thousand seven hundred and fifty-two dollars and thirty-five cents; in twenty years, to twenty-four thousand one hundred and thirty-eight dollars and fourteen cents; in twenty-five years, to thirty-four thousand eight hundred and forty dollars and seventy-seven cents; in thirty years, to forty-eight thous-

and five hundred dollars and thirty-four cents; and in thirty-five years, to sixty-five thousand seven hundred and thirty-three dollars and eighty cents.

Valuable Mental Food.

Perceive, if a man begins when he is eighteen years old to *save* one cent a day and makes five per cent interest on the one cent a day, when he is fifty-three years old he will be worth three hundred and twenty-nine dollars and fifty-seven cents. Money enough to build a cheap house for a family! If he saves five cents a day, he will be worth one thousand six hundred and forty-eight dollars and forty cents when he is fifty-three years old. Perceive, many a man has not saved five cents a day! But suppose that he saves an average of ten cents a day and increases the saving five per cent from the age of twenty-one; he will be worth two thousand five hundred and eighty-two dollars and seventy-eight cents when he is fifty-six years old. Another man, who commenced saving at the age of eighteen and is worth three thousand eight hundred and eighty-five dollars and fifty-one cents when fifty-three years old, has saved just fifteen cents a day and increased the fifteen-cents-a-day saving five per cent. A man who commenced saving when seventeen years old and is worth eight thousand two hundred and forty-two dollars and forty-nine cents at the age of fifty-two has saved twenty-five cents a day and five per cent. Mr. A. commenced saving at the age of twenty and now is worth seventeen thousand four hundred and eighty-six dollars and seventy-two cents. He is fifty-five years old, and his average daily saving was fifty cents a day and five per cent increase of same. Mr. B., a merchant, commenced by saving pennies while a boy, thirty-five years ago. He now is worth twenty-four thousand seven hundred and twenty-four dollars and

eighteen cents. His average daily saving was seventy-five cents and five per cent. Messrs. Brown & Smith, merchants, each commenced saving pennies when they were boys thirty-five years ago. They now are worth, jointly, thirty-two thousand nine hundred and sixty-six dollars and ninety-seven cents. Their average daily collective saving was just one dollar and the five per cent interest on savings.

Any man who has saved one dollar and fifty cents a day and increased the same five per cent for twenty years is worth eighteen thousand one hundred dollars and seventy-eight cents. If he has saved one dollar and fifty cents a day and five per cent for thirty-five years, he is worth forty-nine thousand four hundred and forty-four dollars and forty-six cents. If he has saved two dollars a day and the five per cent for thirty-five years, he is worth sixty-five thousand seven hundred and thirty-three dollars and eighty cents.

A man pays as much for one glass of beer as is the average daily saving of each of a large per cent of the men of any one of the States of the Union. Another pays as much for a deck of cheap cards as is the average daily saving of each of a very large per cent of the men of any one of the States. Perceive, that the daily average saving of a large per cent of the men of any one of the States, from the age of twenty-one to the age of fifty, is less than ten cents each, as I have shown. A man pays more to see a baseball game than hundreds of thousands of men average each per day, in savings, during the best years of their lives for work—the period of thirty-five years following their twenty-first birthdays. A man pays more for two dishes of ice-cream than the average daily savings of a very large per cent of men. The dancing man pays more for two tickets to a cheap-priced dance than

the average day's saving of the successful man while accumulating thirty thousand dollars. Another pays five, ten, fifty, or more cents a day for tobacco, while his average saving for thirty-five years may not be more than one cent a day! As much is paid for a wide hair-ribbon for a bow as the father's average daily savings while struggling to accumulate his first eight or ten thousand dollars. And, finally, as much is paid for a bottle of face white-wash as the successful man's average daily saving while he is accumulating his first twelve thousand dollars.

The Foregoing Facts Easily Proven.

If people will carefully estimate the property and money worth of their acquaintances, it will be proven that a very large per cent of these acquaintances are not worth more than ten cents a day and five per cent would amount to at their several ages. Suppose that all these acquaintances commenced saving ten cents a day and five per cent on same when they became twenty-one years old; at the age of thirty-one, each would be worth four hundred and fifty-nine dollars and nine cents; at the age of thirty-six, each would be worth seven hundred and eighty-seven dollars and sixty-two cents; at the age of forty-one, each would be worth one thousand two hundred and six dollars and ninety cents; and at the age of forty-six, each would be worth one thousand seven hundred and forty-two dollars and four cents.

They would be worth these amounts, providing that each commenced empty-handed and has received no presents and no inheritance of property or money. I add five per cent each succeeding year to the principal—to the ten cents, each day's savings—because a man is supposed to so use or loan his savings as to earn or increase five per cent or

more. Proper use of one's savings ought to increase them fully five or more per cent.

Earnings, whether large or small, add nothing to a man's capital unless saved. When men's average daily savings for a long period of years do not exceed five, ten, fifteen, twenty, twenty-five, or more cents a day, they are living very close to the line between gain and loss; so close to the limit that a very few cents' increase of one's expenditures will cause a shrinkage and reduction of his capital.

There are many thousands—a vast, staggering army of men—who are not accumulating capital and have no savings accounts. They earn and waste both money and time. This morning I noticed a sign in the window of a Kansas City, Mo., saloon, which says: "Any bottle in this window for one dollar." There are bottles of whisky, gin, and wine, or so labeled.

They Saved Both Pennies and Time.

It has been proven by the experiences of many millions of men and women that to succeed in any effort to make the most and best of one's lifetime both pennies and time must be saved. A very large per cent of the men who have succeeded in accumulating a large amount of property did so by saving both time and pennies. And it no less is true now than during the past centuries and cycles of time that to succeed, either from a financial or a moral viewpoint, time and pennies must not be wasted. The young men and women who do not save pennies, nickels, and dimes are not at all likely ever to save many dollars. Count the cost, not for a day or a month, but for a long period, as is illustrated in the estimates I present; and then decide whether or not certain things that cost money and time are really worth their cost.

If one wishes to succeed, time must *not be wasted.*

Every hour spent at the card-table, or the billiard-table, or at baseball, or the dance, or in other profitless ways, is a *lost opportunity*—and a wasted hour, during which a useful *lesson* could have been obtained from a good book, that would have made the reader wiser and better all through lifetime.

None of the thousands who have been distinguished by noble and useful lives would ever have been known to the world had they wasted time in any such ways as above. They did not waste time.

One hour each day in one year amounts to sixty days of six hours each, which is the length of the student's school-day. Only *half an hour* a day gives one thirty days' schooling in one year. No young person of good common sense needs to remain ignorant, when one hour each day amounts to *sixty school-days in one year*. The greatest scholarship is made up of little acquisitions—by learning but one little thing at a time; the whole scholarship being acquired as a child learns the alphabet — one letter at a time. Young man, young woman, grasp these facts mentally, and *work* to be somebody of *consequence;* and, with self-respect, energy, and economy, you will succeed. Buy a good dictionary and study words—their correct spelling, pronunciation, and exact meaning. This will be an important foundation study, and of very great value and every-day use as long as you live. Write words that you wish to study in a blank book, and carry it in your pocket for convenient study.

It is true that the purer and more nearly faultless a person's daily life, the smaller the waste of time and money, and the fewer the sorrows and the more numerous and longer the periods of mental peace and joy. The prevailing disastrous *waste* of time and money is the foregoing cause of a very large per cent of the privations, hardships, sickness

troubles, sorrows, and poverty that worry and torment humanity.

In each of hundreds of hotels I saw men wasting, in less time than one day, from two to ten days of eight hours each, playing cards. The time wasted in one year playing cards, in the United States, if properly and profitably employed, would earn money enough to provide many thousands of comfortable homes for the homeless. The vast amount of time wasted in various expensive but uninstructive and unprofitable games, plays, and amusements, some of which are coarse and demoralizing, is *needed* for the personal self-culture necessary properly to develop the *neglected* moral and the intellectual faculties of the minds of these wasteful people; and, too, in many thousands of cases, the wasted time is needed to be used in earning money that, in turn, is much needed either by the wasteful individual or his family.

From the moral viewpoint, the basis or underlying cause of much of the extravagance of time and money is *pride*, which is one of the most obnoxious, harmful, odious, and hateful of mental corruptions. It is a filthy corruption of one's moral faculties, producing haughty self-esteem and excessive love of dress and personal display, far exceeding the proud spirit's love of humanity. Therefore the vast waste of time and money is to *appease corrupt and perverted love*—love of dress, fashions, styles, amusements, pleasures, and depraved appetite for demoralizing drink.

THE VALUATION OF MONEY IS TOO LOW.

Of Unnecessary Things It Is Too High. Erroneous Valuations Cause of Extravagant and Wasteful Expenditures of Undervalued Money.

How the Poor Can Help Themselves.

It is not at all the "love of money" that most damages humanity. Instead, it is the corrupt and extravagant love of other and unnecessary things. The more nearly immediate cause of incalculable damage to humanity is the prevailing and quite general undervaluation of money, which misleads and keeps millions of people from saving a larger part of their earnings, and thus accumulating money with which to buy and own good and comfortable homes. As to the love of money, I suppose that a person may feel some degree of love for money. But I never did. Money is senseless, blind, stupid, and heartless. I easily can love my normal, unperverted species — so sensible, gentle, kind, and true. So deep, so high, so wide, and so great is my sincere, inspiring love for humanity that I can not divide it with cold and heartless money!

But there is a vast difference between loving money and *valuing* money. Perceive, a person may put a too high or a too low valuation on money or any other property or thing, without loving it. And a person may put a high valuation on a worthless thing, as a sort of keepsake, but is not supposed to put a money valuation on anything that has no commercial value. Many unnecessary things have attained a commercial valuation far above their *real* worth to mankind. The commercial value — the

store price—of an article must not be accepted as its value to people in general. To illustrate: Just now watermelons are selling in a large city for one dollar apiece, and new tomatoes at fifteen cents a pound. One dollar is the commercial value of the watermelons in that city, and is not an extravagant price for the *rich man* to pay; but ruinously extravagant at one-quarter the price for a poor man. A watermelon is but little more than sweetened water, and is an unnecessary luxury at any price. So, too, about the new, ripe tomatoes: while they are not an extravagance on the table of the rich man, they are a luxury and too expensive for the table of a poor man. And believe me, the poor man and his family can live as long (or longer) than the rich man and may be, in fact, happier.

A large per cent of the people of this twentieth century entertain too little love for money; or, in other words, they are putting a far too low comparative valuation on money and many unnecessary things which they buy. In still other words, the relative valuations are wrong. Their valuation of money is too low, and of luxuries and many unnecessary things it is too high. The elaborate and correct money estimates in the preceding article, showing that during the past thirty-five years the average daily savings of a large per cent of the men of the United States have been less than ten cents a day and five per cent interest for the use which has been made of their savings (and there has been no time during the past thirty-five years when a man could not have obtained five per cent and good security for the use of his savings). It also is shown that only a small per cent of men have saved twenty-five cents a day and the five per cent. These facts, considered in connection with the poor man's unnecessary expenses, furnishes

positive proof that men and women are putting a too low valuation on money.

Not Fit to Live or Die.

Any person who has given the preceding pages of this book a careful, thoughtful reading has not failed to perceive the author's intense desire to benefit humanity. His sentiment is that a man is not fit either to live or die, who will not endeavor to do something to benefit mankind. Anxious to suggest a practical way or method by which all poor people can help themselves, and having given much thought to the financial conditions which hamper, perplex, and worry the worthy poor, I find one way in which nearly all men and women can, if they will, help themselves—*to some extent*, and immediately. Well aware am I that there is a stupid and shiftless, spendthrift class of poor who can not be expected to gain by any suggestion.

Poverty and the Poor.

Poverty is a condition in which people *need* money and property; and must be treated as a matter of finance and mathematics. It is a practical mathematical problem that concerns every man who is not financially able to own a comfortable home. It is not so much a question as to what a man's salary is; no, it is a question as to how he can *save* a part of his earnings. Very small savings will make a man rich. A poor man who sneers at the suggestion of savings of pennies and nickels will stay poor, unless somebody gives him money or property—to squander.

One of Two Things.

From a correct and scientific view, it is clearly manifest that poor people, to be sure of bettering their financial condition, must do one or the other of two things—either raise their valuation of money

or lower their valuation of costly amusements, games, luxuries, and unnecessary things. They must put their valuations on all unnecessary things down—way down—so low in their own estimation as to induce them to consider that their money is of greater value and quit buying the unnecessary things; or put their valuation on money so much higher than it now is that they will esteem it of greater value than the unnecessary things at their commercial prices, and hold their money for better investment. I am making no suggestions for the rich man; he does not need to economize. It is very probable he did economize years ago. Now no luxury is extravagant for his home. And the poor man and wife who will talk together sensibly on the subject of economy and each heartily agree with the other to study for and practise strict economy in all matters—they, too, after a few years, may have no need longer to economize. Oh, how great will be their reward for sensible, wise self-denials while they were young and pretty and happy without wasting their earnings, as did many of their neighbors, who, when old, stooped, and gray, will be drudging, toiling, to pay house rent to a landlord, who, like other wise people, put a high valuation on money and saved the pennies, nickels, and dimes (when he was young and poor), and now is rich.

If money were valued by poor people at its full worth in buying staples and necessary things, they would not part with it—spend it—for games, amusements, luxuries, for unnecessary things, while they live in rented houses and maybe owe grocery or other bills.

Can Reduce Average Expenses.

It is a positive fact that nearly every man or woman can reduce his or her average daily expenses without a particle of injury to either. In

fact, if men and women will discontinue some of the expenditures of money and time that I could mention, there will be fewer headaches, better health, and gray hairs and premature old age will not come so rapidly. Well, if a husband and wife will talk up this most necessary matter of greater economy (let it be mutual—in love and harmony) and discontinue as many expenses as each can, the time will come when they both will rejoice that they did so. A saving of fifteen cents a day, put at five per cent interest or so invested as to make five per cent, will increase, in ten years, to about seven hundred dollars; twenty cents a day, more than nine hundred dollars in ten years; and twenty-five cents a day, nearly twelve hundred dollars; thirty-five cents a day, over sixteen hundred dollars in ten years. Are these large amounts, resulting from small average daily savings, worthy your attention? Study the article preceding this; the estimates are correct.

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